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## NOTES OF THE WEEK.

THE political horizon in the Far East, we may trust, is really clearer than it was a week or two ago. Both Lord Salisbury and Mr. Balfour have declared that England has no interest in the acquisition of fresh territory in China, and the *Vossische Zeitung* says: 'England, by such a policy as is here enunciated, does great service to civilisation. Wherever England has opened new avenues to trade, she has opened them to the free competition of other nations as well.'

Nearer home there seems also a better prospect of some agreement being come to in the disastrous engineering dispute, but the way is not yet clear.

MR. EDWARD GRUBB, writing in the *British Friend* on the engineers' dispute, draws for the employers the following moral from the progress of the controversy:— 'Nothing increases the cost of production more than a bad will on the part of the human instrument; that this bad will is certain to be engendered by inhuman treatment, by any conditions that make the workmen feel that they are regarded as "hands," or as machines, and not as human beings. This, we suggest, is the reason why some firms can succeed with an eight hours' day which to others seems to mean ruin: that in the one case the men's will is for the work, while in the other it is against it. There is no lubricant to the car of industry like true brotherly feeling; nothing that so clogs its wheels as irresponsible capitalism on the one side or militant socialism on the other.'

THE Rev. Dr. A. M. Fairbairn, Principal of Mansfield College, Oxford, has accepted the Haskell Lectureship, recently offered to him by the University of Chicago, and will

go out to India next winter, if his engagements allow it, and if not, in the following year. The object of the visit is to deliver a series of lectures to educated English-speaking Hindoos on the Christian religion. Dr. Fairbairn's coming is looked for with great eagerness by many English and American missionaries in India.

*Concord*, the journal of the International Arbitration and Peace Association, begins a new series with the present year, under the editorship of our friend, Mr. G. H. Perris. The price of this little paper is a penny a month, or 1s. 6d. by post from the office, 40, Outer Temple, W.C. The President of the Association is Mr. Hodgson Pratt, the Treasurer Mr. Russell Scott. The January number contains contributions from Lord Farrer, Frederic Harrison, Edna Lyall, G. F. Watts, R.A., James McCarthy, M.P., and others.

EDNA LYALL writes in *Concord* on 'Spurious Patriotism,' pleading that the influence we bring to bear upon our children should be that which makes for peace, and not for the love of fighting.

'Even when a boy has been taught something of the true patriotism which aims, not at "land grabbing," but at justice and honour and the things which make for the nation's lasting glory, it needs great courage for him to hold aloof from the "Jingoism" which boasts of the success of our troops, whether they are engaged in a bad cause or a good, and to stand up firmly for an unpopular right. Moreover, as a rule, no help whatever is given to boys in forming a fair opinion. The blameworthy people are those who really have the means of judging, but will not be troubled to explain matters, or who think that a boy's views will shape themselves aright by nature. Yet surely nothing is truer than the old proverb that "As the twig is bent the tree inclines"! And boys who are allowed to read in ignorance the ghastly details of war, who cannot be happy unless they have pistols, air-guns, and daggers to fool about with; and who think a tale tedious unless there is a revolver incident on every other page, will probably develop into these spurious patriots who work such dire mischief in a world that for hundreds of years has professed belief in peace on earth and goodwill to men.'

THE movement for saving the Crystal Palace for the enjoyment of the people, and its beautiful grounds from the omnivorous builder, seems to be gaining ground. In urging the importance of this matter, the *Daily Chronicle* has recalled the words of the Queen at the opening of the Palace in June, 1854:

It is my earnest wish and hope that the bright anticipations which have been formed

as to its future destiny may, under the blessing of divine Providence, be completely realised, and that the wonderful structure, and the treasures of art and knowledge it contains, may long continue to elevate and instruct, as well as to delight and amuse, the minds of all classes of my people.

The educational value of the Palace has been greatly increased since then, and apart from the building, it cannot be tolerated that such grounds should be lost to the public, when they can be saved as a breathing space amid the monster growth of London.

A MELANCHOLY interest attaches to the *Ecce Homo* of Munkacsy, now being exhibited in the Dowdeswell Galleries, New Bond-street, from the fact that it is the last picture there is any hope of the great Hungarian artist painting. Although the last in execution, it stands in order of time between his *Christ before Pilate* and his *Christ on Calvary*; and after the deep impression made, especially by the former of these pictures, in its presentation of the calmness and strength of the central figure, we confess to a feeling of disappointment in the *Ecce Homo*. There is not the same conviction of truth in the scene, in which Pilate, having come out from the judgment-hall, presents Jesus to the angry mob. In any case, we cannot imagine a Roman governor assuming such an attitude as is here depicted. The figure of Jesus is beautiful and noble in its unresisting suffering, and yet to us there appears to be something lacking.

ON Wednesday evening the large hall of St. Clement's Church, in City-road, was crowded by an audience chiefly of the poorest people of the district, to witness the ninth annual presentation of the Bethlehem Tableaux. The choir of the church rendered appropriate hymns and other sacred music between the tableaux, and while they were displayed, illustrative verses from the Gospels were read. The tableaux were of the Annunciation, the Nativity, and other scenes of the familiar story. The audience displayed the utmost reverence, and joined in the singing of well-known Christmas hymns.

THE London School of Economics and Political Science, at 10, Adelphi-terrace, W.C., of which Professor W. A. S. Hewins, M.A., is the Director, has issued an interesting prospectus of the lectures to be given during the present term. Among the lecturers, in addition to Professor Hewins, are Sir Courtenay Ilbert, Professor Foxwell, Mr. and Mrs. Sidney Webb, and Miss Lilian Town, of Girton College. Full students in the School pay an inclusive fee of £1 per term; but special courses of lectures can be

attended on payment of a smaller fee, graduated according to the number of lectures. In connection with the School is a Library of Political Science, which already contains 10,000 volumes. The conditions attached to the use of this valuable library may be had on application to the Director.

THE London School of Ethics and Social Philosophy, connected with the Passmore Edwards' Settlement, in Tavistock-place, W.C., announces six lectures, by Mr. Leslie Stephen, on 'The English Utilitarians'; ten lectures, by Mr. Bosanquet, on 'Institutions as Ethical Ideas'; and other courses, including a series of miscellaneous Sunday evening lectures. Particulars may be had from the Secretary, Mrs. G. Husband, 5m, Portman Mansions, Baker-street, W.

ON New Year's Day the *Athenaeum* had the satisfaction of looking back on seventy years of unbroken and honourable service in the cause of literature. Founded in 1828, Maurice and John Sterling were among the chief of the early contributors to its pages; Charles Lamb, Landor, Thomas Hood, Carlyle, Leigh Hunt, Hazlitt, Barry Cornwall, and Mrs. Browning, were also among their number. In the first year Maurice wrote an appreciation of Wordsworth, in which he said:—'He pours into his personages the strong life and moving breath of genius; but they have little of the air of the mart or the farmyard. They have, indeed, all that which is so completely wanting in the heroes of Lord Byron, the absolute truth of being, the nature which is so uniform under so many varieties; they are made up of the elements of universal, but want the accidents of social, humanity.' The estimates then formed, not only of Wordsworth, but of the other best-known poets of that day—Southey, Scott, Byron, Shelley, and Moore—still remain the judgment of the *Athenaeum*.

WHILE the *Athenaeum* has been celebrating its seventieth birthday, Mr. Gladstone has been also looking back. On Wednesday week the *Daily Telegraph* published his 'Personal Recollections of Arthur H. Hallam,' Tennyson's friend, who is so wonderfully enshrined in *In Memoriam*. To Mr. Gladstone he appeared as 'a passing emanation from some other and less darkly chequered world,' and the veteran statesman thus describes him as he was in their school days at Eton: 'His temper was as sweet as his manners were winning. His conduct was without a spot or even a speck. He was that rare and blessed creature, *anima naturaliter Christiana*. All this time his faculties were in course of rapid, yet not too rapid, development. He read largely, and, though not superficially, with an extraordinary speed. He had no high, ungenial, or exclusive ways, but heartily acknowledged and habitually conformed to the republican equality long and happily established in the life of our English public schools.'

WE are glad to hear that the volume of sermons, 'Christ the Revealer,' published by the late Rev. John Hamilton Thom in 1859, and re-issued by the British and Foreign Unitarian Association in 1879, is again to be reprinted. We trust that, as in the earlier reprint, the two essays from the *Theological Review*, on the doctrine of an Eternal Son, and on Prayer, will be appended.

MESSRS. JAMES CLARKE & CO. will shortly publish a new volume by the Rev. R. A. Armstrong, of Liverpool. The title of the book is 'Faith and Doubt in the Century's Poets,' and it will contain six lectures recently delivered in Hope-street church: 'The Spirit of Revolt' (Shelley), 'Revelation through Nature and Man' (Wordsworth), 'Between the Old Faith and the New' (Clough), 'The Larger Hope' (Tennyson), 'The Eternal Note of Sadness' (Matthew Arnold), and 'Faith Triumphant' (Browning). The lectures were well reported, at the time of delivery, in the *Liverpool Daily Post*, and attracted considerable attention. Many of our readers will be glad to have them in a permanent form. The price of the volume will be 2s. 6d.

DEALING with the controversy as to Anglican orders, to which we have referred in another column, the *Christian World* points out that a question, apparently trivial to those not personally concerned, may yet have serious bearing in the practical issue. 'It is not, as some comments in the Press would imply, a debate as to the right of Anglicans to preach the Gospel. . . .

It is the Ritualists who have given a factitious interest to blast and counterblast on the subject of 'orders.' Their clergy have assumed the air of priests with supernatural power, and they insist that they derive these powers, just as Roman and Greek priests claim to derive theirs, by an unbroken chain of communication from the Apostles. They say also that the majority of their fellow Christians in Great Britain are guilty of the sin of schism because they support and learn from ministers of religion who have no 'orders' at all.

What, then, is their condition, if from their own premisses they are shown to be schismatics themselves? What is their humiliation, if out of their own mouths they are proved to be no priests at all, but only Nonconformist teachers of conventicles where no 'sacraments' are possible? That is the issue, and that is the reason of the commotion. Needless to say that we should think none the worse of them, but rather the better, if they were so effectively refuted by the Roman clergy as to awake to their real dignity and power, the dignity of their people's confidence and the power of a present inspiration. But meantime we can only insist that they have the worst of the argument.'

THE week's Obituary includes the following: The Rev. James Forsyth, M.A., D.D., of the Scotch Presbyterian Church, Holloway.—Mr. Ernest Hart, editor since 1866 of the *British Medical Journal*.—Mr. Henry Charles Heath, a noted miniature painter.—Mr. Henry Stacy Marks, R.A., an artist of great humour, especially noted for his painting of birds and his decorative work.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled.—JAMES EPPS & CO., LTD., Homeopathic Chemists, London.'

### PROFESSOR MAX MÜLLER.

*The Christian World* published last week an account of a very interesting interview with Professor Max Müller at Oxford.

'My interest in all religions,' the Professor said, 'is chiefly historical; I want to see what has been, in order to understand what is. There is no race without religion, and, as even St. Augustine said, there is no religion without some grains of truth in it. Our religion is certainly better and purer than others, but in the essential points all religions have something in common. They all start with the belief that there is something beyond, and they are all attempts to reach out to it.'

'I believe in one revelation only—the revelation within us, which is much better than any revelations that come from without. Why should we look for God and listen for His voice outside us only, and not within us? Where else is the temple of God, or the true kingdom of God?'

Asked whether, with his intimate acquaintance with the sacred literature of the world, he regarded our Bible as inspired, and as containing a revelation in a different sense from that of any other writing, Professor Max Müller replied:

'So far as the Christian Scriptures contain the doctrines of Christ they are inspired by Christ, and inasmuch as Christ stands much higher than the ancient sages and prophets, of course they are inspired in a higher sense. We now understand how sacred writings came into existence. Every religion begins with the teaching of one man, who attaches to himself a select few—twelve, or some other number. At first there is no need of writing; the initial stage of every religion is one of oral tradition, of conversation between those who believe in the same teacher, and those who believe not yet. It is in the second and third generation that the need of a written record is felt.'

And as regards Christ, he said:

'What for us can there be higher than a man? Angels we have never seen, nor anything higher than man. That is what Christ himself has taught us; he calls us his brothers and the sons of the same Father. What can be higher? He does not claim for himself a nature different from ours. Take his own account of himself: "I go to my Father and your Father"; "I and the Father are one." We must not make him contradict himself, though no doubt there are slight contradictions in the gospels, as we have them. Therein is the advantage of studying other religions; we learn how such contradictions arise without anything fraudulent in them.'

Believing in the inward revelation of God, Professor Max Müller is possessed by a strong conviction of continued personal existence after death. 'I cannot imagine,' he said, 'the very crown and flower of creation being destroyed by its author.' He professed also a belief in everlasting punishment, but in very unorthodox fashion, as the continuation of moral discipline in our personal life. 'I should say the whole world would fall to pieces if we gave up the idea, in my sense of the word, of eternal punishment, which, coming from God, must be eternal correction and eternal reward.' From such continuing correction no one need shrink.

Simplicity in religion is what the Professor desires. 'Love your neighbour, love God,' is the best creed of all.

## ST. AUGUSTINE'S CONFESSIONS.

In the year before Augustine died, year of doom it was to many an African church and city, there came to Carthage one Count Darius, an officer of high distinction, sent from Rome to confer with the governor of the province and arrange for its defence. To him Augustine wrote, and received from him a reply full of expressions of veneration and friendship, together with some patent medicines for the old man's infirmities, and a request that he would send him his 'Confessions.' They were sent accordingly, and in the accompanying letter we have Augustine's own estimate in his old age of the book he wrote in the first years of his episcopate. 'Take this book, which you have asked for. Therein behold myself; nor praise me beyond what I am; believe not what others say of me, but myself; consider me and see what I should have been in myself, by myself; and if anything in me shall please thee, praise with me Him whom I have desired to be praised for me, and not me. "For He hath made us and not we ourselves"; but we had lost ourselves, and He who made us He made us anew. When, then, thou shalt have found me herein, pray for me that I fail not, but be perfected.'

These words, and columns might be filled with other passages to the same effect, illustrate at once the rhetorical style, the dignified humility not inconsistent with consciousness of merit, and the fundamental doctrines of St. Augustine. His style he learnt in the schools of his native land, 'the nursery of orators' at a time when newspapers there were none and books were few, and oratory was the only means of making a cause prevail whether in senate or court of law or popular assembly. His humility was grounded in the remembrance of what he had been, and the conviction of what he would be if left to himself. His whole theological system of grace and free will, his pitiless application of it to special cases, the revolting consistency with which he condemns the mass of mankind and even the best of the heathen to everlasting damnation, all depend upon the one principle which came to him by way of feeling rather than of reason—that man in himself is capable only of failing, of undoing, of sinning—that he can mar, but cannot make—can fall, but cannot stand—can spoil, but not perfect—destroy, but not complete. God's wholly, whatever there be of good by man begun, continued, or completed; and, therefore, man can claim no praise for what he is, or has of good, while all the blame for whatever of wrong he has done or right he has left undone is his own.

In this spirit Augustine wrote his Confessions, fain to show to all who knew him in the days when he had already become famous as a Christian bishop, what he had been in the past when left to himself, and what he was in the present when conquered by the grace of God.

The first five books are taken up with the account of his early life till he met the bishop Ambrose, and under the influence of his preaching and personality became inclined towards orthodox Christianity. Like Bunyan in his 'Grace Abounding,' like Paul, who called himself 'chief of sinners,' Augustine cannot too severely reprehend the errors of his youth. Two sins especially dwell upon his conscience: that of immorality, as we generally call it; and that of heresy. Of the latter we must necessarily judge quite otherwise than he did; and the more we

consider his own charges against himself and his admissions to those who accused him, the more are we disposed to acquit him, not indeed of all wrong doing, but of the grosser offences which even the best men among the heathen were not ashamed of, and we shall incline rather to admire his continence that, living in a city of corruption, 'a caldron of lawless loves seething all around,' he remained true to the mother of his son, though for some reason never united to her in marriage. He probably passed for a young man of exceptional virtue, and his association with the Manichæans, who were reputed to be of excessive austerity, and whose alleged hypocrisy he had not then discovered, is another argument in his favour.

The tenth book is a rhapsody of the Blessed Life, an outpouring of his full heart in wonder and praise to God found at length and dwelling in Memory, and a confession of the weaknesses and temptations which still beset, but do not overcome him. The three concluding books, oddly enough, are a discussion of the first chapter of Genesis, and certain questions arising out of it, probably suggested by the recalling to mind of his errors while among the Manichees, who held that the God of the Old Testament, the maker of the world of matter, was adversary of the God of Christ, the creator of spirit.

It is of the four books, the sixth to the ninth, that we would give as full an account as the space allowed us will permit; for there we have the story of that great change, which has been deemed of such importance as to have a yearly day of commemoration and thanksgiving assigned to it in the Church Calendar—the conversion of St. Paul on January 29, and that of St. Augustine on May 15, being the only events of the kind so distinguished.

The greatest power in the world is not that of material force, which breaks against spiritual resistance, the strength and terror of an empire often having proved quite ineffectual to overcome the resolution of a weak maiden; neither is it that of reason, or else the world of intelligent and educated men had long ago come to some kind of agreement, the questions which we contend about being either answered or allowed by all to be unanswerable: the greatest of all powers is personal influence, the mystic action of soul on soul, whereby a man commands the love and faith of his fellows. It would seem that Augustine never came under such a mystic spell, imposing reverence and love, till, arriving at Milan as Professor of Rhetoric, he waited upon Ambrose, the great Bishop, 'known to the whole world as the best of men,' and by him was received with a fatherly 'and with Episcopal kindness.' And we can understand that Ambrose must indeed have had a commanding personality from the story of his life—made Bishop by insistence of the people when governor of the province, and not yet even baptised; by his sole presence defending his church against the Imperial troops sent to take possession, but somehow unable to execute their orders; compelling the great Emperor Theodosius to do public penance for a massacre of which he had been guilty, and forbidding him entrance to the church till he had done so—all shows him a man of power, whose will dominated those with whom he came in contact.

Augustine at the first attended diligently the preaching of Ambrose, as it were 'trying his eloquence'; as to the matter, he was 'merely a careless and scornful bystander':

but insensibly he was impressed, and began to perceive that these things he had scorned were capable of defence. So far, indeed, was he persuaded, that he openly abandoned the Manichæans, and passing by the philosophic sects, as 'without the name of Christ,' which one way or another he had always acknowledged, he resumed the position of catechumen, which he had indeed been introduced to as a child.

But as yet he was by no means whole-hearted in his search for the truth. He thought Ambrose must be a happy man, enjoying as he did the friendship of the great, and he himself 'longed after honours and gain and a profitable marriage.' One day that he was to recite a panegyric of the Emperor, and, full of ambition and eager of applause, was consumed with anxiety, he saw in the street a poor beggar, joking and making merry, and his heart smote him that this man in ignorance and outward misery had found the happiness which he was vainly seeking in the ways of learning and worldly honor, and he recalled how in his nineteenth year he had begun to long after wisdom and had resolved to give up all vain hopes and foolish desire that he might gain Her, and yet now in his thirtieth year he was still greedy of pleasure and praise, wasting his life in vanity. And he resolved anew and his resolution failed, and this way and that the winds of aspiration and passion drove his soul. So it went on all through his thirty-first year, but ever in spite of contrary winds he was drawing nearer to the faith which he had despised and of which he was destined to be so illustrious a defender; one by one, if slowly, his difficulties were removed and he began to read diligently the scriptures which before time he had slighted for their want of polish and learning. And as happens to those who are on the way, no matter what the direction be—towards Romanism or Protestantism, towards Faith or towards Agnosticism—everything seemed to conspire to help him onwards. Now the hearing of the miracles, 'so recent and so well attested,' of St. Antony, the celebrated hermit of the Egyptian desert; now the story of two Imperial officers who left the court for the wilderness; and again of the aged Victorinus, a famous professor of rhetoric at Rome, who had publicly disowned the gods whose worship he had so long upheld, and professed the faith of Christ.

Then one memorable day, stirred to the quick by some such tale of another's conversion, he hurried to the garden of his lodgings, and his bosom friend Alypius followed, moved by his unwonted passion. And they sat down in the furthest corner, Augustine 'soul sick and tormented,' willing and unwilling, longing to give up the old life and its foolish ambition and sinful pleasures, and unable to resolve him yet. Then 'came a mighty tempest, bringing a downpour of tears,' and he left his friend and cast himself down under a fig tree, and wept bitterly. 'How long?' he cried, 'how long? to-morrow and to-morrow? why not now? why not this hour make an end of my evil life?' 'And lo, from a neighbouring house, I heard a voice, as of a boy or girl, singing and oft repeating, "Tolle, lege"—"Take and read." Then with changed countenance I arose, and dried my tears, and returned to where Alypius was sitting, and where I had left the manuscript of the Apostle. I opened it, and read in silence the passage upon which my eyes first fell: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying;

but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lust thereof." I would read no further; nor was there need, for instantly, with the end of this sentence, my heart was filled as with the light of assurance and all darkness of doubt was dispersed.' So he tells the story, and adds how his friend was won by his example—what is there more infectious than enthusiasm?—and together they went in to the mother, Monnica, who had followed him to Milan, weeping ever and praying, never despairing of his conversion.

And straightway he resolved to abandon his profession as a teacher of rhetoric; but, because the summer vacation was near at hand, lest he should appear to want to be talked about by a sudden resignation, he went on quietly till released in the natural course of events, and thus resigned, pleading what was indeed quite true that his lungs were becoming affected with so much talking. But 'long and many did the days seem' few though they really were, till his release came, and with his friend Alypius, and his son Adeodatus, and his mother, and four other companions and fellow converts, he retired to a country villa, placed by a friend at their disposal, where they might prepare for baptism. Here they seem to have remained for nearly a year, Augustine occupied in making a beginning of those writings which immortalised his thought, and have done so much to bind the ideas of the fourth century upon all succeeding years. He was baptised, with his son and his friend, by St. Ambrose, probably on Holy Saturday, the 25th April, 387.

Then he set out to return to his native land; but at Ostia, while they waited for a ship, his mother fell ill of fever and on the ninth day she died: nor would he allow himself to weep over her, but bade the poor boy, his son, who had burst into sobs as she breathed her last, to restrain his grief, 'For she died not unhappily, nor did she die utterly.' Nevertheless, he did but double his sorrow, grieving for his mother and grieving for the grief which he deemed faithless, but could not control.

Here, just before she was taken ill, took place that colloquy which suggested Ary Scheffer's famous picture, 'Mother and Son.' They spoke together of the blessed life, which 'eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.' And while they so communed, the world and all its delights seemed to grow cheap to them. Then spake the mother: 'My son, I delight no more in aught of this life, and why I linger here I know not. For one thing only did I long to tarry yet awhile, and God has given it me and I see thee a Catholic Christian and His servant. What do I here?'

The story of conversions has yet to be studied; they are not in one direction, or peculiar to any Church, or even to Christianity. They are facts of the spiritual life of man, and among the innumerable instances on record, that of St. Augustine will always hold a foremost place, both for its own interest and its immense importance in the history of theology.

CHARLES HARGROVE.

Any of our readers who may now for the first time have made acquaintance with St. Augustine through Mr. Hargrove's papers, and may wish to know more about him, will find a good popular account in the series of 'Fathers for English Readers,' published by the Society for Promoting Christian Knowledge.

#### THE EDUCATIONAL AND RELIGIOUS FUNCTION OF THE DRAMA.\*

THE Seer of righteousness, whom we call prophet, and the Seer of beauty, whom we call poet, are not only closely akin, but have been so close as to be sometimes almost indistinguishable. For instance, the Greek drama rose directly out of religious worship. The service of Dionysus passed from the temple to the theatre, and Greek tragedy bears unmistakable sign of its religious origin. No one to-day can read a play of Aeschylus without feeling its deep religious atmosphere. No doubt it is heathen religion, but in the Bible itself we may see a similar connection between prophet and poet. The prophetic writings are always more or less rhythmic. Isaiah's utterances are frequently noble poems. His words fall on the ear like grand music. The Hebrews, who stand before the world for righteousness, who were the most prophetic of all nations, were a deeply poetical people. Almost one-third of the Old Testament is verse, and though this verse is overwhelmingly lyrical—that is song—yet dramatic poetry is not wanting. Some of the oldest poems, such as the song of Deborah, were acted as well as chanted. Deborah's victory over Sisera was, no doubt, represented in action and chorus by the camp fire or on the hillside for centuries after the historical event, to re-awaken the national courage against heathen enemies. And more than this: there are at least two dramas in the Old Testament; yes, actual plays. Will you be surprised when I tell you that the book of Job is a dramatic poem? So it is, according to the opinion of all modern scholars. It is a succession of dialogues on the great problem of evil, which a company of earnest men might have presented, and probably did present, in character, taking the speeches of Job, and others the speeches of his friends. Further, the 'Song of Songs' is a love play, with change of scene and a well worked out plot, which, with some adaptation, a modern company of players might bring out at the theatre. The dramatic instinct, which we thus find in the Bible, is strong in human nature, and is there for a noble purpose. It is a good gift of God, which, no doubt, like other gifts, had often been abused, but which will again and again re-assert itself, and claim its lawful place in culture and education. It is impossible to kill it. That has been tried, and has failed, as we may see in history. The Christian Church found the Roman drama greatly degenerated from the time of the Greek tragedians. It had sunk to a low buffoonery. Even the witty and graceful work of Plautus was banished by farce and pantomime and the shows of the circus. Christianity set itself against the theatre, and succeeded gradually in destroying it. But how? Not by destroying or neglecting the dramatic instinct, but by providing for it in a way of its own. The Church initiated a drama of its own. Its elaborate service, to begin with, provided dramatic elements. On the great feast days the religious lessons of the season were emphasised by scenic decoration and tableaux. Then dialogue, and action, and music practically made the old churches at Easter and Christmas religious theatres, in which the clergy and choristers were the players. After a time these religious representations were taken into the church-yard to teach the Bible stories to the poor,

who either could not or would not come to service, and thence into the market-place, and through the principal streets of the town, so that everyone should have a chance of learning sacred writ. In this manner, when the Bible was in Latin, and reading for the few, the narratives of the patriarchs, the lives of saints, and the chief events in the ministry of Christ were made real to the mass of the ignorant folk far more effectively than preaching could have done it. This method of religious instruction, which still survives in the Oberammergau passion play, continued in certain places, such as Coventry, almost to Shakespeare's time, and there is no doubt that it exercised much influence in the Elizabethan drama; and in Shakespeare's time it was believed by all the best poets that the drama had a high educational function. There were people who objected to the theatre because Sunday performances drew people from the churches, and because drink was sold to the audience, and dissolute company came together. But Sir Philip Sydney, a deeply religious man, defended the drama, saying that these abuses were not necessary, and that it was in the power of the poet 'to lift the mind from the dungeon of the body,' to 'delight and teach' and give pleasure—that was, noble pleasure. Preaching, he declared, was good, but there were people who would not listen to a sermon, but would be touched by a play. A tale, he said, will hold children from their games, and old men from their chimney corner; and by his magic story the poet might keep the attention and teach the truths of life when the preacher would utterly fail. And he reminded his readers how Christ taught with tales. The parable of the prodigal son was not true. It never happened. But it was truth nevertheless. Nobody could help listening, and receiving the message of God's love. It was truth beyond the eye and the ear, truth which the prophet and the poet, inspired by God, beholds. Now, what Sydney said the poet might do, Shakespeare did do. Many thousands and millions of people have been held from their games and follies and moping chimney corners and interested in their fellow-men and taught the great moral laws of life by Shakespeare's tales, and many millions more might be taught and delighted, if Shakespeare were properly interpreted by players and people. If the theatre is not a great educational and religious force at the present day, and I fear it is not, it is because the actors have not a true sense of their art, to delight and teach mankind, and because the public don't wish for noble pleasure, but merely to be pleased frivolously or licentiously. The fault is on both sides of the curtain, and it must be removed by both players and play-goers who care for art, who care for the beautiful in life, who feel what a mighty power for good the drama could be and has been, and what infinite delight and teaching there is in Shakespeare, to co-operate to make the theatre a means of refined and noble culture. Societies are being formed for this purpose in England—in Liverpool, Birmingham, and Leeds—with admirable results; and before long, I hope, something of the kind will be initiated in Belfast. One of the great needs of our highly-wrought age is true and ennobling pleasure. When men are overworked, as they are in these days, through the pressure and anxiety of business, there are temptations to sensationalism, drink, and other nervous vices; and the best cure is intellectual refreshment, pleasure that shall be real pleasure, rest-

\* From a Sermon preached in All Souls' Church, Belfast, by the Rev. Edgar I. Fripp, B.A.

ful and delightful, and, at the same time, worthy of men who have to use their brains. There is danger of commercial men becoming materialised and sordid, of being absorbed in business, and growing like machines. The routine of daily money making tends to enslave and to bind men to what they can see and touch and taste, making them distrust all else, and disbelieve in the spiritual and the ideal and invisible, and treat it as mere sentiment. 'Sentiment' is the cynical charge brought by the modern business man against the ideal in everything—in art, politics, and religion. The wise man is accounted him who believes in facts, who is practical, who keeps close to realities, and despises everything outside his narrow vision as fancy and childishness. I was thinking of this the other evening when I went to see a play of Shakespeare at the theatre. From beginning to end it seemed to me the poet was pleading against this matter-of-fact dulness and self-satisfaction of our modern life; pleading for imagination, for the beautiful, for a consciousness of the infinite wonder and mystery which surround our life. There is imagination that is disordered, and then it is lunacy; but there is imagination which is insight, which is more than reason, 'reason in her most exalted mood,' which penetrates beyond seeing and hearing to the truth of the world—

The poet's eye, in a fine frenzy rolling,  
Doth glance from heaven to earth, from earth  
to heaven.

Shakespeare pleads for this 'fine frenzy' of the soul. He weaves a fairy world of 'woodland vistas, where the May moon struggles with the dusky ethereal and impalpable, spun out of gossamer and dew,' and peopled by gentle spirits of loveliness. It is dream-land, the universe as poets see it, alive with beauty and love, shimmering with delicate lights and musical with mysterious voices. And in the midst of this wonderland, as God knows it, and the Spirit of God in us sometimes reveals it to us, Shakespeare places a company of mortals, thick-skinned homespuns, who have no sense of what there is about them. Bottom, the weaver, is the British Philistine, the self-satisfied dullard amid the beauties of God's creation, the man with the ass's head who believes in facts—in what he can see and hear and eat—and despises sentiment. A little spirit speaks to him. It is Cobweb, the delicate gossamer, the exquisite film which covers all Nature, the dainty handiwork of God in the fields and on the trees. But it has no meaning for him, no suggestiveness, except its use for a cut finger. Another little spirit is Peaseblossom—the spirit of the flowers, the beauty of the gentle, fragile things of the country. But it only suggests pease-pudding. A third spirit, and here the thought mounts, is mustard-seed. Jesus said, and Jesus saw with the eyes of the soul, that the kingdom of God was like a grain of mustard seed; that love and holiness had a power of growth in the heart of men like that of mustard seed in the field. But to the utilitarian, the man who is proud of his common-sense, who has his feet well grounded on the earth, the grain of mustard seed only suggests roast beef. How true this is. There are men who, if they enter a forest, think of the value of its timber, or calculate the depth of its coal beds. Nothing has any interest to them unless it has a market price. Yes, and there are poets, artists, musicians, teachers of all kinds, who will bow the knee and even profess to love the Philistine. Squeeze a little golden

juice into their eyes, and then, like Titania, they will serve the sordid. When, for money, a great artist like Millais paints a picture to advertise Pears' soap, or when Nelson's old flagship is used to advertise Beecham's pills, then you see in real life Titania, the pure spirit of beauty and love, in the arms of Nick Bottom. But let us laugh good humouredly at the thick-skinned weaver. Let us remember our own dulness. Think how often the beautiful looks down upon us, and we are blind to it; how the spirits of Nature, of the heavens and the earth, and the sea, and the woods and fields, speak to us; and the voices of kindness and joy in life call to us, and we do not hear them. We, too, think ourselves substantial persons, well on the ground, solid, and sensible, and wise, when the loving spirits of existence make merry of our stupidity. How often we are dunces in fairyland. And do not forget the golden juice which often makes us worship the hideous, the power of money to pervert our seeing, all our instincts, to make the crooked straight and the rough even, and the vile acceptable. Yes, let us have imagination to see our own follies and selfishness; imagination to see where we are, in what an infinite world of mystery we live; imagination to lose ourselves in what we love, and to pass out of the hard, material prison of life to the boundless realities of God. Let us awaken out of dulness—the dulness of our self-complacency in every form, of our small and settled ways of life, of our business and social relationships, the dulness of our thinking on national affairs, and on all great human matters, the dulness of our daily living, the dull self-satisfaction of our religion, and see the beautiful and love it, and be inspired by it until we lose ourselves, and find ourselves again new and spiritualised, and all the world transfigured with the light which 'never was on land or sea.' And when we see the fairy world of God's infinite Spirit, another great truth will dawn upon us—what is the real and what the shadow. Our thought will change. We shall see more deeply. This visible world, which seems so solid; these bodies, which seem so substantial; these needs and cravings and ambitions, these riches, these worldly goods, this earthly pomp and power—what are they but

The baseless fabric of a vision?  
The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself;  
Yea, all which it inherit, shall dissolve,  
And . . . .  
Leave not a rack behind.

And what is the real? What is it which survives the wrecks of time? What but the invisible—that which is beyond the eye and ear, which we treat now as a dream and neglect as a matter of mere sentiment—the invisible within us and in all the universe, the unseen spirit of kindness, which loves us all and draws us together in our homes and in all human fellowship, and disentangles all our misunderstandings and poor wretched quarrels, and makes us brothers and sisters. Yes, the eternal love and beauty which fills the universe and sustains it, and makes it glisten with a holy light. God in the soul, and in this glorious framework of things, is the only reality. All else is but a passing shadow.

AN effort made for the happiness of others lifts us above ourselves.—L. M. CHILD.

THE end of man is action, and not thought, though it were the noblest.—CARLYLE.

#### WILLIAM WATSON ON THE 'INDEX.'

ROME keeps an ever-growing list of books upon her 'Index' of forbidden works, and it will be very surprising if the latest production of Mr. Watson does not find itself enrolled in that honourable catalogue. The honour is equivalent in religious literature to that conferred on most famous French writers, in being carefully neglected by the Academy. To be condemned on the 'Index' is almost certainly to be commended to lovers of freedom in religion.

At the present moment I am not aware that the volume of poems called 'The Hope of the World' has reached the supreme height of Rome's recommendation, and yet a reperusal of it makes me so assured of this as its destiny, that I venture to bring the volume confidently before the readers of our journal.

It is, throughout, indicative of the spirit of to-day, this bold, almost dogmatic scepticism, which has grown beyond the timid questionings of *In Memoriam*, and passed into a stage of frank denial. Of the doctrines that are denied, some are condemned already by the more liberal of orthodox churches; but others are of so vital a nature, even to him who has fewest of the old traditions clinging to him, that there will doubtless be many keen combats waged over these poems.

Perhaps it is not unreasonable to hesitatingly ask a poet (for the title undoubtedly belongs to Mr. Watson throughout all his volumes) whether it is the wisest, best, and kindest thing to do, to send broadcast into the world a dogmatic dictum of denial, the very reading of which suggests poetic enthusiasm, rather than the mastery of a philosophy. Is it generous in a poet to wield the mighty force of his bewitching language in an attempt to break down the hope—the sole hope of thousands of his fellow-creatures? He comes upon them, possibly, at their weakest angle, concentrating his own argument and ardour in such a manner as to probably override their unprepared forces of mind.

I ask this question especially with regard to the title-poem of the book. With the other poems I am at this moment less concerned. They have their own beauties, and distinctive ones, too. Lines from them recur again and again in one's memory, and flashes of imagery stand out dark or bright on the edge of Fancy. Nature, as ever with Mr. Watson, has her moods watched or listened to: nothing could be more majestically worthy of mountains than the *Inscription at Windermere*, where

The mountains interchange their confidences,  
Peak with his federate peak, that think aloud  
Their broad and lucid thoughts, in liberal day;  
or that poem of *Jubilee Night in Westmoreland*, in which the lighting of the bonfires on the tall hills gives play to their royal magnificence, as—

One by one the mountain peaks forewore  
Their vowed impassiveness, the mountain peaks  
Confessed emotion, and I saw these kings  
Doing perfervid homage to a Queen.

Delicate lyrics are here, showing the airy brightness and deep tenderness of the singer's soul, lyrics such as the one commencing—'Come hither and behold them, sweet'—a song that haunts one almost as does that first of such melodies, Shelley's 'I arise from dreams of thee.' There are also two poems, 'The Unknown God' and the 'Ode in May'—the one a fierce, almost satirical, denunciation of the Hebrew God, with his

narrow affections, his deeds repented of, his hearkening to 'his self-commanded laud':

A God whose ghost, in arch and aisle,  
Yet haunts his temple—and his tomb;  
But follows, in a little while,  
Odin and Zeus to equal doom;

and a devotion to the 'Unknown' God, the spiritual unity, the almost pantheism of that newly-found Saying of Jesus, here quoted by the poet,

Raise thou the stone and find me there,  
Cleave thou the wood and there am I.

The other, the 'Ode in May,' the exulting song of a sun-worshipper, a modern child who is led by the fairy tales of science to that ancient form of religious fervour, singing, 'the Sun, our sire,' who 'came wooing the mother of men, Earth, that was virginal then,' but rising through Sol to the unseen:

Who is older and greater than thou, as thou  
Art greater and older than we.

Yes, many and varied are the forms of poetic art in this slim volume, but to us, probably, the chief interest will lie in the first poem, called 'The Hope of the World.' It attempts to paint the spirit of hope that has shone for ages on the world, the hope of an overshadowing Love, compeer of Law and Life: the hope that all the struggle of earth means well at length; the hope that man's wondrous rise in the scale presages his future glory and his eternal life. The story of Evolution is pleasing:—

A flattering dream were this,  
But not for golden fancies iron truths make room.

Man is not the fruit of the divine will, but the  
Child of a thousand chances 'neath the indifferent sky.

The poet stands perplexed:—

Equal my source of hope, my reason for despair,  
and, meanwhile, Hope is whispering the promise  
that all will be clear after death, but that  
now the glories lie hidden in the mystery of  
pain and evil, as enchanted princes lie  
curled up as dragons until the Wizard's  
sorceries shall make them

Die into kings at last.

Ambushed in the Winter's heart the rose of June is furled.

But, for all her sweet words, the poet is forced to deny her:—

Hope, I forego the wealth thou fling'st abroad so free.

He will not cherish a hope he has not earned the right to, and prays that he may learn to use this life for itself, and not for any after glory or reward:—

Here, where I fail or conquer, here is my concern:

Here, where perhaps alone

I conquer or I fail.

Here, o'er the dark Deep blown,

I ask no perfumed gale;

I ask the unpampering breath

That fits me to endure

Chance, and victorious Death,

Life, and my doom obscure,

Who know not whence I am sped, nor to what port I sail. —

Altogether it is a remarkable poem, strong and well-knit as literature, and daring as a religious conception. But its idea is not new to thinkers, although it may come to many with the force of novelty, such is the singer's gift of tongue. Its main thesis is as old as human questionings. The earliest explorer in the realms of metaphysics, the first man who beheld the awful power of evil, the predominance of strife, the ill-fortune of the good, the success of fraud and

brutality, asked himself these very questions of the nineteenth century poet. And the answer came to him that Hope is eternal, and is infinitely stronger than despair, that creation is no field of blind chance, but the battlefield of life, in which victory rests with those who look upward. The Stoic in his way asked the question; the preacher in Ecclesiastes uttered it. But Platonist, prophet, and Christian have answered with a ringing note of assurance that could alike take a Socrates and a Stephen through the Valley of the Shadow without a fear.

It is an axiom with us that each man is free in faith before God, and Mr. Watson is but exercising his own freedom when he chooses to pronounce for the side of merely passive endurance. Yet one cannot but regret the very apparent absence of that deeper knowledge, that sounder wisdom, on which a quite different conclusion would have been built. When this poet comes to weigh the teachings of, say, a Martineau—to name but one of a host of brilliant guides—it may be that he will yet see, what he now denies, the virtue of hope, the genuine strength of it, and the glory of that faith which is not content alone to live this life of earth, but looks forward to that larger, freer life up to which all these our days are but the lowest steps—though steps they truly may be if we choose to make them so. Then, perhaps, Mr. Watson will find this lower life richer than he thought it, being, as it is, the highway to Eternity: the gifts he uses, while he wonders at them, will bear the promise of a ripe fruition elsewhere, and he, at length, will doff this sombre gown of the 'City of Dreadful Night,' and don the radiant optimism of 'La Saisiaz,' which would better suit him.

Soul and Eternity, which, for the moment, have lost their meaning to the poet, will return again; and, meanwhile, we may be thankful for the courage which dared to send out this hopeless 'Hope of the World.'

EDGAR DAPLYN.

### THE CHILDREN'S COLUMN.

MR. EDITOR says it is my turn to speak to you. Here, then, is a little text for little people:—

CONSIDER THE LILIES OF THE FIELD, HOW THEY GROW.

First of all, where does it come from? It comes from the Great Sermon which Jesus Christ preached, the Sermon on the Mount. You will find one account of it in Matthew v.-vii., and another much shorter, though more scattered, in Luke vi. 20-49; xi. 1-4, 9-13, 33-36; xii. 22-31, 58, 59; xiii. 24-27; xiv. 34, 35; xvi. 13, 17, 18. Our text is in Matthew vi. 28. Find it out, and read it, and say it out loud, and then we will talk about it.

I. *The Lilies.* You have had two lessons about being 'Children of Light.' Now lilies, and all flowers, are, in their way, *children of light*, just as birds are children of air. They take in light, and throw it out again as colour. And what is so beautiful about flowers is that they show us how beautiful light is. They do on earth what the rainbow—rain-drops do in the sky, divide and reflect the sun's rays. Some reflect one colour and some another; colours that we do not see when they are all mingled together in the sun's light; and that is why some flowers are red, and some blue, and some yellow, and so on. They are like children in that, for you know one child is

like a parent in one thing, say in face, and another like a parent in another thing, perhaps in voice, and we can often see little gleams and flashes of a father's or mother's character in their children. Children of light, then, have to show how beautiful light is; and we, being all children of God's goodness, have to show how beautiful God's goodness is. This we can do by reflecting in our own lives His Purity, His Truth, His Justice. These we call Virtues, but they are all rays of the One Light.

II. *How they grow.* We often say of flowers, 'how beautiful'; but Jesus says that we must remember also, 'how they grow.' There is no growth without work; nor much beauty.

1. They grow by making the best of the soil about them, and drawing all the good they can out of it, choosing what is wholesome and refusing what is hurtful.

2. They grow by fighting with every little difficulty as it arises. If a stone is in the way, the little roots climb over it, or dive under it, or go round it—but never turn back.

3. They take just as much pains out of sight as where they are seen and admired. The poet says that sometimes they 'waste their sweetness on the desert air'; but they never think it waste; what they have to do as flowers is to be their brightest and sweetest selves, wherever they may be. The Edelweiss is found on the line of perpetual snow; other flowers bloom in the midst of tropical forests, on the ledges of precipices, in the hollows of untrodden swamps. We, too, have our different stations: some in rows and ranks already bright, and some to 'make a sunshine in a shady place'—but all somewhere, and in some way, to be children of light.

The monks of old time were very fond of flowers; they cultivated them when other people were making money, or fighting for it; and they gave them quaint and tender names. You might almost make a Calendar of all the months of the year out of the names which they invented. Here are some which belong to Christmastide,—only just gone by:—Mary-gold, (Our) Lady's Tresses, Lady's Slipper, Lady's Cushion, Lady's Fingers, Lady's Smock, Lady's Bedstraw. The French name for our Fox-glove (folks' or fairies' glove) is *Doigts de la Vierge*, or *Gants de Notre Dame*, and these point the same way. So, too, the Star of Bethlehem, and Virgin's Bower. Then there is the Christmas-rose—'the last flower of the year'—about which there is a pretty legend. The children wanted to take some flowers to Bethlehem, as the Wise Men had taken gold and frankincense and myrrh; but it was the drear winter time, and there were no flowers to be seen. Then up came the Christmas-roses through the snow, and spread their faint glow over the cold fields, and the children were comforted, and filled their hands.

We must have another talk about flowers next week. But, first, here is a verse for the New Year, which is also a prayer:—

Make Thou my spirit pure and clear,  
As are the frosty skies,  
Or the first snowdrop of the year  
That in my bosom lies.

E. P. BARROW.

In this insight of faith we can see the world of moral and spiritual truth shining with new light, and beyond this world the truth of the life immortal.

## OBITUARY.

## MRS. SADLER.

THROUGH the death of Mrs. Sadler, the widow of the late Dr. Sadler, of Hampstead, a wide circle of friends have not only parted from one whom they loved, but have lost one who was the chief surviving link with a treasured and sacred past. No one lived with greater simplicity of aim, or less courted the public eye; but all the more fitting is it that she should receive a tribute of grateful affection, and not pass from among us as though there were none who had felt her deep and quiet influence. Never were two souls more completely united in one spirit than Dr. Sadler and his wife, and it is impossible to think of them apart. It might be unfair, and indeed faithless, to say that none are left like-minded with them; but in the memory they stand by themselves, with an atmosphere of spiritual grace which was all their own, and which becomes even more distinct and impressive as time goes by, and they appear once more in an imagination chastened by the thought of them. Mrs. Sadler's character was strong in the power of gentleness. Her influence worked, like the calmer forces of Nature, almost unperceived by those who, nevertheless, were swayed by it, penetrating deeply, and, without direct suggestion or advice, stirring into life what was best within them. This was due to her entire self-forgetfulness, and to the singleness and purity of heart which spring from habitual life in the Spirit. Her saintliness did not proclaim itself, but, being truly humble, rather hid itself away, and created that reserve which so often marks the profoundest feeling, and which is so apt to be misunderstood by those whose emotions lie nearer to the surface. Silence is sometimes more eloquent than speech; and if her Christianity was not perpetually on her lips, it was seen in the quiet dignity of her bearing; it was heard in the tones of her voice, and revealed throughout the sweet graciousness of a life so devoted, in its long period of happiness, so patient and trustful in the time of sorrow.

Mrs. Sadler's life was not one of incident, or of public engagements calling for prolonged notice. She was the daughter of Mr. Charles Colgate, of Dorking, and was united in 1849 to Dr. Sadler, who, in 1846, had become minister of the then small congregation which met for worship in Rosslyn Hill Chapel. From that time till Dr. Sadler's death, in 1891, she was his devoted helpmate in all his spiritual work, and the two lives flowed on as one united stream of benevolent influence, securing the love and gratitude of an ever increasing number of friends. She never obtruded herself, but her sympathy was always ready, and her calm trust came like a spell upon those whose minds were more restless and excited because they were less strong in faith. It might be said of her, as was said of her husband, that, 'in the daily fellowship of life,' her 'voice came as a sound of healing to ears rasped by the daily discords of the world.' Nor must we forget her influence over the young. Though she had no family of her own, she secured the confidence of children, and many who grew up in connection with the congregation at Rosslyn Hill remember her as one who helped to form their characters, and strengthen whatever was good within them. In Dr. Sadler's later years, his declining health brought her much anxiety, and even

physical strain; but she bore up patiently and bravely till they were parted by his sudden death in 1891, and then, though the old life and the old relations with a now numerous society were broken up, she submitted without a murmur, and retained the old spirit under the new conditions. For the last few months her friends were aware that the end was approaching, and she removed to Eastbourne, where she remained under the loving care of her nearest relatives. She died as she had lived, full of faith and resignation, in her 77th year. And now her spirit has gone into the world of light, and here she lives in the hearts of her friends, for whom she forms one more link with heaven.

On Thursday the funeral services were conducted by the Rev. Dr. Drummond, first in the Rosslyn Hill Chapel, and afterwards at Highgate Cemetery.

AT a meeting of the congregation of the Mansford-street Church and Mission, held on Sunday last, Stanton W. Preston, Esq., in the chair, a resolution was unanimously passed expressing the deep sorrow of the members, and their sense of the great loss sustained by the Church, in the death of Mrs. Sadler, widow of the late Rev. Dr. Sadler, of Hampstead, who had been a friend and generous supporter of the Church and Mission from its formation, and also a member of its General Committee.

WHEN our thought of the departed is strongest, the clouds which hang between roll away. There is a sympathy more vital than any outward contact, in which we feel that even in the darkness or the solitude we are partakers, in the glorious words of the Apostle, 'of the inheritance of the saints in light.' What though we, in obscure walks of duty, in the right ordering of Christian homes, in simple steadfastness, toil on, while they, with stronger powers, labour elsewhere? It is still the same path of service: in God's sight, mortal and immortal are labouring side by side.

## 'OUR OWN.'

If I had known in the morning  
How nearly all the day  
The words unkind  
Would trouble my mind  
That I said when you went away,  
I had been more careful, darling,  
Not given you needless pain;  
But we vex 'our own'  
With look and tone  
We might never take back again.  
For though in the quiet evening,  
You may give me the kiss of peace,  
Yet it might be  
That never for me  
The pain of the heart should cease.  
How many go forth in the morning,  
That never come back at night!  
And hearts have broken  
For harsh words spoken,  
That sorrow can ne'er set right.  
We have careful thoughts for the stranger,  
And smiles for the sometime guest,  
But oft for 'our own'  
The bitter tone,  
Though we love 'our own' the best.  
Ah! lips with the curve impatient,  
Ah! brow with the look of scorn,  
'Twere a cruel fate  
Were the night too late  
To undo the work of morn.

MARGARET E. SANGSTER.

## THE REV. J. E. CARPENTER ON IMMORTALITY.

MANY of our readers will remember the very striking and beautiful paper which Mr. Carpenter read at the Sheffield Conference last year, on 'The Place of Immortality in Religious Belief'; and they will share the thankfulness of a much wider circle that the paper is now published. It appears as the first article in the December number of the *New World*, the Boston Quarterly Review of Religion, Ethics, and Theology, published by Messrs. Houghton, Mifflin & Co. The price of a single copy of the Review is 3s., and it may be had at Essex Hall. This December number, which concludes the sixth volume, seems to be specially full of interest, and we may have more to say of it next week. Now, we wish only to recall our readers to the memory of Mr. Carpenter's paper, by quoting one of the concluding passages:—

"Faith in God and in our eternal union with Him (who is it that has said it?) are not two doctrines of our creed, but one." I have addressed only those who stand already within the sphere of religion, yet to some I shall have seemed to say too much, to others too little. For I have insisted that this belief is not primary, given on the same footing as our experience of God's dealings with us: it is secondary, it is derived from that experience. It is matter, therefore, not of knowledge, but of faith. But this faith perpetually vindicates itself by the harmony which it establishes amid the jarring and the dissonant cries arising out of the tumult of the world. It introduces a fresh coherence into elements which otherwise we must leave unreconciled. It is the fact that when we look out into immortality the relative importance of pain and suffering, loss and death, is vastly altered. It is the fact that we can then bear to behold the dissolute, the cruel, the depraved, for we can see in them infinite possibilities which shall emerge one day from the taints of nature and the degradation of circumstance, the sovereignty of false conventions, and the blindness of self-will, and blossom into the life and purity of children of the Eternal. Retribution—the process of learning the hateful iniquity of the evil we abandon—then ceases to be vindictive, it becomes disciplinary; and our transits through successive spheres of being are but the stages in a path that may sometimes, like the planetary motions, appear retrograde, yet only because it circles higher and higher towards a central holiness and love. In this continuous ascension some fly with soaring wing, some plod with slow and halting step. The moral conditions of the life immediately after death cannot be altogether unlike the present, if there be any truth in that maxim of Indian wisdom which affirms that "a man is born into the world which he has made." In any life of spiritual progress there must be inequalities of capacity and achievement, and consequent ministries of helpfulness; and it may well be our cherished trust that those who have been for us guides, teachers, revealers here—parent, or wife, or child, or friend—will fulfil the same divine function for us elsewhere.'

The paper, as printed in the *New World*, is more complete than it was when read, in the hour allotted to it, at the Conference; but we understand that it has been still further enlarged, and will shortly be published in this country in a separate form.

# The Inquirer.

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LONDON, JANUARY 15, 1898.

## ROME AND CANTERBURY.

THE Bull *Apostolicae Curae* was issued by LEO XIII. in September, 1896, declaring to the priests of the Anglican Church that their orders were not valid, and could not be recognised at Rome. In the spring of last year the Archbishops of the English Church replied, affirming that, whatever the POPE might say, they knew from the experience of generations of religious life, that their orders were valid. Now, Cardinal VAUGHAN and the fifteen Roman Catholic Bishops of this country have issued a rejoinder,\* in which they deal with unexceptionable logic with the Archbishops' arguments.

Every such display of logical fence is interesting reading, and this further vindication of the Roman Catholic attitude toward the English Church puts the matter in such a light as to suggest reflections which may be of value to those also, to whom the question of the validity of Anglican orders is of no practical consequence whatever.

The Vindication is based on the understanding that certain priests of the Anglican Church desired to be satisfied as to their orders, and looked to LEO XIII. for a pronouncement on the subject. 'If you hold a different doctrine from hers ('the Catholic Church) in regard to these 'Orders,' say the Cardinal and his Bishops, 'we must leave you to settle for yourselves what rites are suitable, and what 'not, to make a minister of the Anglican 'communion. But if some of your 'people come to us and seek to have 'their orders recognised by the Catholic 'Church, then it is by our doctrines and 'requirements that the question must be 'determined.' And those doctrines are then stated, in unmistakable terms, on

the vital questions of the Real Presence, the sacrifice of the Mass, the priesthood, and the requisite character of the Ordinal for the making of priests:—

By the doctrine of the Real Presence we mean that by the words of consecration there are made present, under the appearances of bread and wine, the true Body and Blood of Jesus Christ, and likewise—since in the living Christ soul and body are inseparable—His Soul and Divinity. We say that His true Body is present, meaning that what is present on the altar is not some symbol of the Body of Christ, but His Body itself, the very Body which hung on the Cross.

And a true priest is one who, in the unbroken line of apostolical succession, has supernatural power to secure that Real Presence, and to offer up, as a propitiatory sacrifice, 'the Victim of Calvary.' Other functions may be added, as the power of forgiving sins, the preaching of the Word, and the exercise of pastoral care over the people; but this alone is of the essence of his office as a priest.

But when the Vindication turns to the Anglican Church, it finds that these doctrines were strenuously denied at the Reformation, and continuously by leading divines up to a very recent time, and that the Ordinal of the English Prayer Book avoids any expression recognising a priesthood in the sense of the Roman Church: 'There is not one word of reference to the powers of consecration or sacrifice; whilst, on the other hand, the functions to which the candidates are called are becomingly described in language which exactly accords with the notion of a Protestant "pastorate." It is, therefore, clear that Rome cannot recognise Canterbury, the link of apostolical succession has been broken, and the priests of the English Church are a 'disorderly' body. And yet among them there are some, although the Archbishops are not of the number, who have a mind more nearly akin to the Vindicators.

We have no desire to question that many of these (High Church clergy) believe in a true Objective Presence, a true sacrifice, and a true sacrificial priesthood. On the contrary, we acknowledge willingly that their books, and still more their practices, bear indisputable testimony that they do. For we see that they lay stress on the worship of the Sacramental Presence, on non-communicant attendance (another name for hearing Mass), and on priestly power, while Crammer and your older divines, together with the not inconsiderable number of their modern representatives, lay stress on the idolatry of Eucharistic adoration, and on the injury done to the perfect oblation on the Cross by the practice of private Masses. We may sympathise with this returning attraction for the Catholic doctrines; but, in view of the essentially different and opposite attitude towards them of your representative divines until recent times, we cannot admit that the modern beliefs of the extreme High Churchmen have any bearing on the interpretation of the language of your Ordinal.

Thus, the position is clearly put from the Roman Catholic point of view. If such logic can prevail, there ought to be a large exodus of priests from the Anglican to the Roman communion, in which alone they can obtain a true ordination; and the English Church will gain a new insight into the meaning of spiritual faith. The *Daily Chronicle*, in a leading article on this Vindication, quoted CARLYLE as saying that the

Anglican Church has an open door towards progress. Let us hope that it is so. But it cannot be the door which those who claim to be priests in the Anglican Church are attempting to open still more widely, or to pass through, towards re-union with Rome.

One more passage from the Vindication we will quote, since it contains the moral of this whole controversy for those who, in their own religious life, stand beyond its reach. The CARDINAL and his Bishops ask, if LEO XIII. has not authority to decide this question, who has?

And if no one can give a final judgment as to what is and what is not valid administration of a Sacrament, as to what is and what is not the Christian Priesthood and sacrifice, in what a condition of inextricable chaos has Christ left his Church! In short, to deny LEO XIII.'s competency to define the conditions of a valid sacrament is to strike at the very roots of the sacramental system. For, if there be no authority on earth capable of deciding so fundamental a point, how can we continue to attach vital importance to the sacraments, or to regard them as stable rites of divine institution, on the due observance of which the maintenance of our spiritual life depends?

That question goes to the heart of the matter, and suggests the answer of the New Reformation, that for the sake of spiritual religion and the permanence of Christian truth, it is necessary to strike at the roots of the sacramental system.

The fact is, that CHRIST has no part in that system; he instituted no dogmatic Church, and appointed no sacrificing priesthood; and he is not to be held responsible for any confusion that may come upon dogmatic Churches in their disputes as to who holds the keys of heaven. Granting the theory that there must be an external authority, some institution divinely set apart, to mediate between GOD and His world, it may be admitted that the Roman Church, and the POPE as the Head of that Church, have the best claim on the obedience of men. But, the mere fact of such a controversy arising, and the conditions on which issues of such stupendous moment (in the eyes of those concerned) are said to hang, ought surely to convince every impartial mind that the whole position is radically false.

We must hope that the strong and reverent common-sense of Englishmen will now see clearly what the issue is, and will not much longer be led away by the glamour of a ritual and a mysterious doctrine, which when plainly stated and understood are felt to be repugnant to the mind of CHRIST. And for ourselves, the immediate call of duty is, by the grace of GOD, to vindicate the spiritual strength of our freedom, in a communion more truly Catholic, in which there is no priest, but an equal brotherhood of the children of the one Father in heaven, and no ritual, save the ritual of daily life, a humble service of the Kingdom of GOD. The English Church must waken to the danger that threatens to corrupt her spiritual life; and those who are beyond her pale must see to it, that in the fellowship of their churches there is nourished a life incorruptible, and founded on the one ultimate authority, the inward Spirit of Righteousness and Truth.

\* A Vindication of the Bull "Apostolicae Curae," a Letter on Anglican Orders. By the Cardinal Archbishop and Bishops of the Province of Westminster. Longmans, Green, and Co. 1898. Price One Shilling.

## THE DEATH ROLL OF 1897.

BY THE REV. WILLIAM BINNS.

THE year 1897 has taken away many men and women whom we can ill spare. Some of them filled conspicuous places in the public eye, and others were sweetness and light in their families and neighbourhoods. I remember many whom I cannot forget, and your own memories must all in some respects be akin to mine. But in this brief review of the year, I shall only speak of a few of the many who are more or less known to everybody. They are both men and women, and I shall begin with two women.

1. Jean Ingelow, 77. She was a lovely woman, young and old, according to the testimony of all who knew her. What an age it is since I first read her early poems, and was delightfully thrilled by them! They could not be called great, but how touching some of them were. They came from the heart, and they spake to the heart of homely scenes and common human feelings. She had not the psychological genius and social enthusiasm of Mrs. Browning, but she had a heaven-born soul which was all her own. Some of her verse, and more of her prose, may be forgotten. The best part of her, however, was her sweet womanly character, and that she has carried along with her.

2. Margaret Wilson Oliphant, 65. She was a miscellaneous writer of phenomenal industry. In general literature, history, and fiction she did excellent work. She told an eloquent story of the makers of Florence. She wrote a graphic narrative of the literature of the eighteenth century, and her life ended while she was engaged in bringing out an account of the famous publishing house of Blackwood. But fine as were many of the manifestations of her varied activity, it is her numerous novels which most endear her to the common heart. 'Salem Chapel' is an altogether too life-like picture of the troubles of a Nonconformist parson with a mind above the minds of the ruling members of his congregation, and who gets into hot water accordingly. Indeed, the 'Chronicles of Carlingford,' which includes 'Salem Chapel' and the 'Perpetual Curate,' is a performance without parallel among women novelists, save with the never-to-be-forgotten stories of George Eliot. Apparently Mrs. Oliphant believed in some sort of communion between this world and the spiritual world. Her 'Little Pilgrim in the Unseen,' and the sequel to it, are marvellous productions. The life to come is real enough, and doubtless there is influence from the immortal dead, exercised in some mysterious way over us all, though we have not warranty to justify us in going into detail. But Mrs. Oliphant's suggestions are among some of the most quickening we have seen. In all her books she is animated by a pure spirit. She is cultivated, gentle, thoughtful, womanly, blessing and blessed.

3. Richard Holt Hutton, 71. He was the son of a Unitarian minister, and in his early years was himself one. But afterwards his sympathies drew him into friendly connection with the late Frederick Denison Maurice, and he became an enthusiastic Churchman of the Maurician style of thinking. For many years previous to his death he was editor of the *Spectator*, and his contributions helped to raise that paper to a height of subtle ability which no other English newspaper has ever attained. In politics he was a Liberal Unionist. His

volumes of Literary and Theological Essays are stimulating and brilliant. I once read an essay of his on the Incarnation, which was a masterly statement of a moderately orthodox kind. He was one of the broadest of Broad Churchmen, and a strenuous Erastian. He had many opinions which separated him from the people who call themselves Evangelical. As far as I can judge, he believed in the Incarnation and the Trinity in a mystical and indescribable way, but had no damnable clauses for either friends or opponents who held different opinions.

4. Henry Drummond, 45. Never hardly did a man in so short a lifetime win for himself such a wide and deserved fame as a scientist and a theologian. In his early years his faith was moderately orthodox. There seemed to be no serious taint of heresy about him. And, indeed, he never did plainly give utterance to theological views for which he could be brought up for judgment before Scottish Church Councils. Nevertheless, in 'Natural Law in the Spiritual World' there are implications which would sadly shock the minds of the strict believers in John Knox. 'The Ascent of Man' is a thorough-going application of the Evolution doctrine in its brightest aspect. The book is Darwin and Herbert Spencer interpreted spiritually as well as scientifically. It is an amplification of a fine passage in Tennyson's *In Memoriam* :—

Move upward, working out the beast,  
And let the ape and tiger die.

Emerson has many pregnant allusions to Evolution as an all-embracing philosophy. But Professor Drummond is the best apostle of the doctrine. So far as his spirit prevails, theological rancour will die out, and controversy will become sweet reasonableness. People find fault with him in two different ways. Purely scientific people, with scant imagination, object to the importation of theistic philosophy into a domain where they think it has no right to intrude; and purely orthodox people complain that sound theology is sacrificed by a system which begins by giving up the fall of man. Nevertheless, Drummond's 'Ascent of Man' has made its mark both in science and religion. There may be modifications, but future developments will be mainly in the direction of its hopeful outlook.

5. Neal Dow, 93. The excessive drinking customs are a calamity against which all lovers of the race will struggle with a patient persistency that will never tire. Temperance is the goal before us all, and intemperance we all of us try to destroy. There are different ways of doing this. One way is to increase the cost of licences, to restrict the number of licensed houses, to exercise a stricter police surveillance, and to inflict much severer penalties for drunkenness and permitting drunkenness. No doubt this would somewhat diminish the evil which all alike regret. Another way is to take the drink traffic entirely away from individual interests, and manage it for the benefit of the community at large. In this way it would be possible, in good hands, not only to diminish intemperance, but to absolutely destroy it. Another way is to prohibit the traffic entirely, on the ground that the use of alcoholic liquors is itself intemperance, and that personal teetotalism and national prohibition are the only complete remedies. Of this last way Neal Dow was an honoured champion. Much may be said in favour of each way. Every party hates drunkenness, and everybody desires temperance. The

evil we have to fight against is awful. It is the curse of the civilised world. It destroys health; it wastes money; it lowers morality. Let us all say to intemperance, 'Get thee behind me, Satan.' Neal Dow's method has not met in America with all the success which its enthusiastic friends anticipated. In England public opinion and Parliament are as yet undecided. It is probable that national or municipal proprietorship may be the next tentative solution of this sad social problem. Nothing final can be expected for some time to come. Whatever is agreed upon is sure to dissatisfaction somebody. In the meanwhile we must insist that self-control, either in the direction of teetotalism or temperance, is the sole sovereign and permanent remedy.

6. Henry George, 59. This famous social reformer died while he was a candidate for the mayoralty of the larger New York. He would have made a better Mayor than the chosen representative of Tammany Hall will do. Certainly Henry George's doctrines concerning capital were very distasteful to many rich men in the United States. And his remarkable book on 'Progress and Poverty' opens our eyes to strange anomalies in our existing social organism. It is beyond doubt a fact, and a melancholy fact, that, as riches increase in the hands of a few, poverty increases in the homes of the many. Nor is this altogether the fault of the improvidence of the many, though it is partly so. For society is so constituted that in the struggle for existence multitudes must be trodden under foot. One man makes himself rich at the expense of many who are made unwillingly poor for his sake; and, do what they will, they cannot help themselves. Shall the State, therefore, absorb rents, railways, canals, and private property generally? This is a large order. Or shall there be a graduated income tax? This suggestion seems more feasible. It would compel millionaires and large landed proprietors to give out of their superabundance in order to provide decent old age pensions, and to feed the starving industrious poor before they become old. The whole subject is fraught with practical difficulties, but we must face it. It is outside party politics, and we thank Henry George for bringing it to the front. The value of his solution, propounded in eloquent language, and in a book brimful of the enthusiasm of Social Christianity, will have to be examined by political economists who are free from the doctrinarianism of the Schools. Any way, one thing is certain; the social organism is on the highway to disintegration and death, except individualism can be persuaded to keep its demands more within bounds. It ought not to be difficult. Nobody needs the superfluities which some possess, and often use at the cost of indigestion and early death through luxury. Surely a little leaven of practical Christianity, guided by common sense and a faculty for adaptation to circumstances, would leaven the whole lump!

7. Samuel Laing, 86. He was a contemporary and a life-long friend of Mr. Gladstone, though latterly they drifted apart in opinion, while they preserved their ancient friendship. Mr. Gladstone moved in politics, but in religion and Biblical criticism he continued to stand by his early beliefs, careless that many of the leading minds of the age had left them behind. So he engaged in controversy with Professor Huxley and others. The verdict of competent judges is that he was always worsted, but he

never knew it, or, at any rate, he never confessed it. Samuel Laing, on the other hand, abandoned politics when politics had abandoned him, and devoted the evening of his life to science and religion. In such books as 'Modern Science and Modern Thought,' 'Problems of the Future,' and others, he popularised the scientific ideas of the time, and showed that we might accept them, and still preserve a moderate undogmatic belief in God and immortality. It was a fine and noble work for an old man to do. Such a struggle of the mind in the midst of the decay of the body, after more than eighty years, is itself a suggestion in favour of the enduring life in which we all believe.

8. Francis William Newman, 93. He was at the end a vegetarian and teetotaler. But such things as these, although they are important facts in their way, fall into insignificance when they are placed side by side with some of the other things by which he secured for himself a lasting renown. He and the famous John Henry Newman were two brothers. Yet, while John Henry went over to the Church of Rome, and ultimately became Rome's greatest Cardinal, Francis William became a Freethinker and a pure Theist. The proceedings of the two brothers were quite logical. Granted that we need correct opinions to make Salvation sure, John Henry joined Rome, which alone professed to guarantee absolute certainty in these matters. The Church of England seemed a house built on sands. It had only private judgment to rely on, and private judgment might lead people to blunder, and so to damnation after all. However, as for Francis William, he treated opinions as open questions. He knew, and he had read of, far too many people, good men and true, whose opinions on theological matters were wide as the poles asunder, and who yet were accepted by God and on the road to heaven, if God was worth believing in, and if heaven was worth having. So he gradually emancipated himself from his early belief. As Professor of Latin at the University of London, and as an eminent classical scholar in Greek as well as Latin, and as a leading philologist all round, he did much good work. Yet, to me, his theological work is the most interesting. When shall we have anything like 'The Soul, its sorrows and aspirations,' or 'The History of the Hebrew Monarchy,' or, 'Theism, Doctrinal and Practical,' or, 'Phases of Faith'? These books are a library of natural religion. 'The Soul' and 'Theism' make us devout by mere sympathy with the author's own evident devoutness. Their statements are an irresistible charm. Some Churches might cast him out. But not so God, nor yet Jesus Christ.

9. Henry Havelock-Allan, 67. I do not much care to mention mere soldiers. As a rule, they are not a class of people about whom I care; yet, when patriotism stirs men up to fight in defence of hearth, home, and country, I can honour them, and count even their death a glory. Yet your ordinary soldier, be he general or private, has no such redeeming virtue. He fights because he is told, and the justice or injustice of the conflict does not concern him. What modern man of war would answer to the description of the character of Wordsworth's 'Happy Warrior'? I only mention Henry Havelock-Allan because he is a victim of the, in my opinion, foolish and wicked war which we are now waging among the rocky defiles in the North-West of India. He

has fallen, and hundreds of Englishmen and native allies have also fallen, fighting for they know not what. Their lives have been thrown away; and perhaps thousands of Afridis have perished, vainly defending their wild mountain homes, and watching with savage despair, the smoke of burning villages ascending to God, offering a protest against civilised England. All this wretched war was unnecessary at the outset; yet, once begun, what officials call the maintenance of the national prestige will carry it on to the bitter end. There is no help for it within our reach. And what a sorrowful record this with which to close the year of grace 1897! I am afraid the reign of peace is a long way off. All European nations are spending more money in warlike preparations than ever they did before, and we among the rest. Defence is good and necessary, but we are tending towards defiance. Political parties count for nothing, because Liberals and Conservatives are much the same. When will the Churches join to demand disarmament and arbitration?

#### CENTENARY OF THE FREE CHRISTIAN CHURCH, BRIGHTON.

THE Rev. Alfred Hood has printed notes of the sermon he preached at a service in October last, celebrating the centenary of his church. After referring to the doctrines of Calvinism, from which the founders of that Church had revolted, Mr. Hood continued:—'What, then, is the harvest which we now reap as the result of the toil of the past hundred years? Have we simply changed one creed for another? Certainly not. The freedom won by those who have gone before has led this congregation to give up all doctrinal tests, as belonging to the reign of the intellect, and not to the province of the spirit. Neither the minister nor the members of this congregation are bound by any creeds or articles of religion guaranteed by any external authority. The beliefs of each and all the members of this congregation are held alone as personal convictions. This past hundred years of religious growth has led us to see that Jesus made no intellectual theory about religion binding on his disciples; it has led us to see that he placed religion on a spiritual foundation—on love, and not on belief. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second, like unto it, is this: thou shalt love thy neighbour as thyself. On these two commandments hang the whole law, and the prophets.' And we have come to see, with Jesus, that God is 'Our Father,' and that we are 'brethren,' that those who live the Spiritual Life of Love are 'one' with God, and 'one' with each other; that fidelity to conscience—the voice of God in man—leads to this Spiritual Life of Love, a Life of Reverence, of Faith, of Hope, of Charity, that Holy and Eternal Life which is the Life of God.

And, this position, which we have reached after a hundred years of growth, is gradually being taken by the foremost and best men in other denominations. What did Dean Stanley say? 'If any church existed, which in reality and in spirit put forth these two commandments as the sum and substance of its belief, as that to which all else tended, and for the sake of which all was done, it would, indeed, take the first place among

the Churches of the world, because it would be the Church that most fully had expressed the mind and intention of the Founder of Christendom.' The case of Dr. Watson (Ian Maclaren) is too recent and too well known to need any emphasis. It is true that, for a time, there was some intention of bringing a charge of heresy against him, for taking this spiritual ground as the true basis of Christian life; but the religious growth of the past hundred years has gone too far for such prosecution to-day.

Let us next turn from these teachers in Episcopal and Presbyterian Churches to those who call themselves 'Free,' and we shall find that many among them have also returned to the simple teaching of Jesus, and now place a greater emphasis on that which is spiritual, and less on that which is intellectual. Dr. Fairbairn says: 'Christ is, to-day, more studied and better known than in any period since the first age of the Church.' The Rev. Morlais Jones, speaking some time since from the chair of the Congregational Union, said: 'Jesus had become an absolutely real, an absolutely historical personage; for a long season he was lost, buried in ecclesiastical traditions, and theological theories.' Dr. G. S. Barrett has even advocated the recitation of 'the Commandments of Christ' in congregational worship, a practice hitherto confined to our own churches. In fact the so-called 'Free' Churches are beginning to set forth a 'New Orthodoxy,' which is nearly as 'new,' and nearly as 'orthodox,' as the teaching heard week by week from this pulpit. Lastly, let us turn from the teaching of the clergy to that of laymen. 'When any Church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the sum and substance of both law and gospel in these two great commandments, that Church will I join with all my heart, and with all my soul,' said Abraham Lincoln. And what said Henry Drummond? Did he not base religion on that which is spiritual, not on that which is intellectual? Did he not teach that 'Love,' not dogma, is 'the Greatest Thing in the World'? We find, too, the same emphasis of the spiritual over the intellectual in the Memoir of Tennyson, just published by his son, who tells us that this great poet, whom the late Bishop Colenso said was doing more than any other man to frame the Church of the future, actually dreaded the dogmatism of sect and rash definitions of God. We are also told that he disliked discussions on the nature of Christ; but said: 'I am always amazed, when I read the New Testament, at the splendour of Christ's purity and holiness, and at his infinite pity.' Tennyson prophesied, moreover, that 'the forms of the Christian Religion would alter; but the Spirit of Christ would still grow, from more to more, until each man . . . found his own in all men's good, and all men work in noble brotherhood.'

'We are called on to teach,' said one of our ministers, 'that inherited evil may be and is a source of depravity, but cannot be accounted as guilt. Depravity which is born with us, and which runs in our blood, is not something to excite God's anger, but much rather to receive his pity.' Contrast this with the Calvinistic doctrine of depravity which was taught a hundred years ago; and we know that the one doctrine is true, the other false. But is not this knowledge the result of spiritual discernment,

even more than of intellectual acuteness? Do we not thus find that spiritual insight quickens intellectual perception, and so leads man out of error into truth? And, gradually, step by step, though sometimes very slowly, the foremost teachers in other Churches are following in the same path of religious growth marked out by the progress of this congregation during the past hundred years.

'By their fruits ye shall know them,' said Jesus; and this is as true of doctrines as it is true of works. Thus, our people have not only been pioneers in teaching sound doctrines, but also in doing good works. They were the first in England to start a Sunday-school, in the person of Theophilus Lindsay; the first to start a Ragged-school, in the person of John Pounds; the first to start Domestic Missions, in the person of Dr. Tuckerman; the first to introduce Modern Nursing, in the person of Florence Nightingale; the first to introduce Reformatories for the Young, in the person of Mary Carpenter; the first to gain reform in Insane Asylums, in the person of Dorothea Dix.

But 'to strip religious faith of all its technicalities, to fall back on first principles, to assume nothing but what can be verified by personal experience in the soul,' has been our chief work during the past hundred years; and this work has been more spiritual than intellectual. It is true, as Stopford Brooke said to us this morning, that we have had in the past, and of necessity, a great deal of intellectual work to perform; but there is less and less need for this now, than ever before; for this work of ours has begun to tell. The Christian World moves; and it moves in our direction. My friends, will you have the courage not only to join our ranks as pioneers, but to work for the hundred years that are yet to come?

The hour is coming, when men's holy church Shall melt away, in ever-widening walls, And be for all mankind; and, in its place A mightier Church shall come, whose covenant word

Shall be the deeds of love. Not *Credo* then; Amo shall be the password through its gates; Man shall not ask his brother any more 'Believest thou?' but 'Lovest thou?'

This good time is coming. Let us, then, not rest upon the laurels won by our forefathers; but let each one of us be up and doing, that we may be co-workers with God in extending that kingdom, in which his will shall be done on earth as it is done in heaven.

#### MR. A. M. BOSE.

ON Monday evening an 'At Home' was given at Essex Hall, by the Rev. James Harwood and Mrs. Harwood, to the members of the Committee of the British and Foreign Unitarian Association, the London ministers and members of the Council, and some other friends, to meet Mr. A. M. Bose, of Calcutta.

In the course of the evening Mr. Harwood offered a very cordial welcome to Mr. Bose, speaking of his first visit to this country in 1870, with Keshub Chunder Sen, his connection with the University of Cambridge, and his high position in India as a barrister, a member of the Lieutenant-Governor's Council, and a leading member of the Sadharan Somaj. The welcome having been supported by Dr. Blake Odgers, Mr. Bose replied in an eloquent speech. Having acknowledged the great kindness of the welcome he had received, he proceeded to speak of the Brahmo Somaj, which he be-

lieved in practical purpose to be identical with the Unitarian movement in England and America, and to represent one of the most hopeful results of the work of the West on the Eastern mind. It stood for that which earnest thoughtful religious minds, relying on God and the leading of Providence, felt to be the religion of the future. Watching the trend of thought in the most orthodox churches, even in the twenty-five years since he had first come to England, he saw that it was towards that truth on which Unitarianism and the Brahmo Somaj were founded. In the Brahmo Somaj there was a revolt against the prevailing idolatry of India; and as to the persecution they had suffered, they saw the guidance of the Divine hand in the manner in which a few faithful men had endured it, and in the progress already made. The orthodox faith of India was deeply rooted in the country, permeating every phase of life, having sent down its roots for centuries; and in face of this the Brahmo Somaj proclaimed the worship in spirit of the one true God, basing its doctrine on the great teaching of Christ, of the Divine Fatherhood, and the Brotherhood of man. And it carried down its principles into everyday life. Believing in brotherhood, it discarded caste, that powerful organisation, and thereby brought upon itself the bitterest persecution. Believing in the equal rights of man and woman, it was trying to raise the status of women, and had so far succeeded that some of the ladies of the Brahmo Somaj had qualified themselves for the position of lecturers in colleges, in which the highest English education was given and University degrees were obtained. Towards the same end it had endeavoured to prevent child marriages and to remove the obstacles to the marriage of widows. They must not think that persecution was now at an end. Of what he himself had gone through he would not speak, partly because it was not pleasant to speak of oneself, but also because that belonged to the past. But it would give them some idea of these persecutions if he told them about a young man, Mr. Chakrabarti, who was to have come to England to study at Manchester College, Oxford. This young man entered the Brahmo Somaj some five years ago, when he was just about to pass an examination in the Calcutta University. But so furious were his relatives, so determined to capture him and make him a prisoner in his own village home, that he went to Calcutta, intending to pass his examination there instead of at Dacca; but unfortunately his application came too late, and he had to return to Dacca. It was to the advantage of his family that he should pass the examination, and therefore they plotted to carry him off immediately it was over. Mr. Chakrabarti, aware of this, went through the first four days of his examination, but on the fifth and last day he did not appear, but, having walked some ten or fifteen miles through wild forest tracks, reached a station, and escaped to Calcutta. Fortunately he had done so well in the first four days of the examination that he passed with distinction; and then he lived in Calcutta, cut off from his family, who would in no way support him. He took his M.A. degree in philosophy in the highest division, and with this distinction any career of honour and emolument was open to him. But at the universal Festival last year he dedicated himself to the service of the ministry, taking the vow of poverty, so to speak, for such were the difficulties and privations under which in poor community

the work had to be carried on. He gave up all his prospects, and had gone about preaching, and working at the law to the best of his ability. The Brahmo Somaj had chosen him to come to Oxford, but unfortunately the state of his health would not permit it. Mr. Bose then spoke further of the great value and encouragement the sympathy of English friends was to them in India, a token of which they received in Mr. Harwood's visit; and how deeply they had felt the special gift, during the famine, of nearly one hundred pounds sent by friends for members of the Brahmo Somaj who were suffering. The money itself had been precious, but far more the token of the sympathy of their hearts. It was a great responsibility that rested upon England in regard to India, when famine came, in the intellectual darkness of the land, and in its need for industrial development. But on the lines of the Brahmo Somaj the links of sympathy must be more closely drawn in binding affection, and he looked forward with confidence to the time when the debt of the West to that great and ancient land in the East would be amply repaid. He had faith that the conscience, the judgment, and the enlightenment of England would effectually take in hand the problems of India.

Mr. Naoroji and Mr. Nagarkar also spoke, the former as a member of a separate religious community, that of the Parsees, expressing the deepest sympathy with the work of the Brahmo Somaj since they had a common aim, and there was unity and the soul of brotherhood in both.

#### PUBLICATIONS RECEIVED.

[To PUBLISHERS.—All Books, etc., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

*Band of Hope Jubilee Volume.* 2s. 6d. (Band of Hope Union).

*Henry Whitney Bellows.* 50 cents. (Sentinel Printing Co., Keene, New Hampshire).

*Molly and Mike.* By M. S. Haycraft. 4d. (Band of Hope Union).

*Practical Ethics.* By H. Sidgwick. 4s. 6d. (Sonnenschein).

*Logos.* By A. Gottschling. 1s. 6d. (E. W. Allen).

*Le Bon Dieu.* By Rev. B. Snell. 2s. (W. Cave).

*Psalms of the West.* 1s. 6d. (Longmans).

*David Lyall's Love Story.* 6s. (Hodder and Stoughton).

*The Ideals of Burns.* By A. Webster. 1s. 6d. (Philip Green).

*Children under the Poor Law.* By W. Chance, M.A. 7s. 6d. (Sonnenschein).

*Notes for Boys.* By 'An Old Boy.' 1s. 6d. (Elliot Stock).

*The Heart of a Servant.* By J. E. A. Brown. 1s. (Elliot Stock).

*The Life of Ernest Renan.* By Madame J. Darmesteter. 6s. (Methuen).

*International Arbitration.* By Hodgson Pratt. 1d. (W. Reeves).

*The Truth about the Game Laws.* By J. Connell. 6d. (W. Reeves).

*The Way of the Soul.* 1d. (Williams & Norgate).

*The Clerical Life: Letters to Ministers.* 5s. (Hodder & Stoughton).

*Friendship.* By Hugh Black. 2s. 6d. (Hodder & Stoughton).

*Contemporary, Expositor, Scribner's, Nineteenth Century, Mind, Westminster Bookman.*

## PROVINCIAL LETTER.

## MANCHESTER DISTRICT.

We enter upon the work of the New Year in good spirits and full of hope as to its growth and development. The accounts of the grand bazaar are now closed, and the net result is eminently satisfactory. Notwithstanding the fact that the expenses amounted to about £1200, the actual profit of the undertaking was nearly £5700. Add to this a subscription list of nearly £3600, and you have a handsome sum of considerably over £9000 in the hands of the District Association for its Forward Movement enterprise. Besides, there are goods still left, and sales of work are shortly to be held at various centres, which will probably realise in the aggregate another £500. I understand that the detailed balance sheet will shortly appear in *THE INQUIRER'S* advertising columns, and no doubt it will prove interesting and encouraging to many readers.

We had an amusing reminiscence of the bazaar in the *Manchester Guardian* of December 14. It contained a report of a meeting of the Manchester Presbytery of the Presbyterian Church of England, at which some concern was manifested at the fact that we call ourselves an 'Association of Presbyterian and Unitarian Churches.' The clerk said the bazaar had attracted a considerable amount of attention, while the title on the bills had brought confusion to the minds of not only a number of their own people, but also of ministers of other communions. A committee was appointed to consider the matter and report, though not before the Rev. Dr. Johnstone plainly told the meeting that all the misunderstanding was due to ignorance of the circumstances under which this claim to the title of Presbyterian arose. 'We know,' said he, 'how the Presbyterians of this country gradually lapsed into Unitarianism—(some of them), that a large majority—(No)—that a very large number of the seventeenth century Presbyterians lapsed into Unitarianism, and that, in order to hold the property which they had obtained, they still retain the name of Presbyterian.' I fully expected that one of our leading ministers who stick by the old name Presbyterian in preference to the name Unitarian, would have written a letter to the *Manchester Guardian*, offering a little friendly advice to the Presbytery, which would help its members to bring up to date their very hazy notions as to our respective claims to the name; but I was disappointed.

There was one feature of the Bazaar, of which we all feel proud now, although there were differences of opinion while the arrangements were proceeding—I refer to the fact that there was no raffling. My own church, assisted generously by other churches in this district, held a bazaar in the Gentlemen's Concert Hall, about seven years ago, at which £1400 was realised *without raffling*; but I believe that our recent bazaar was the very first one in this city at which thousands of pounds were aimed at without resorting to raffling, and its success was so unique and complete that the example is being imitated by other denominations. Since then the Congregationalists and Baptists have held bazaars, and the most conspicuous item on their bills was 'No Raffling.' To have set such an example is something to be proud of.

Well, now, having got all this money, we find there is a great deal of responsibility connected with the spending of it. At the present time there is a special committee,

appointed by the Association, frequently meeting in order to very carefully and thoroughly gauge the merits of all the claims for help sent in by various churches. Its suggestions will be embodied in a report to the Governing Body in the course of a week or two; while, in the meantime, I am, of course, precluded from referring in detail to matters that are *sub judice*. I may, however, say that two of the older churches of the district have fairly extensive building schemes in hand:—Blackley intends celebrating its recent bi-centenary by rebuilding its present miserably inadequate school, at an estimated cost of £1500; while Swinton has a scheme in hand, including the erection of a minister's house, the redemption of its annual ground rent, and the founding of a Fabric Repair Fund, involving a total sum of £1100. It is a sign of vigour and spirit in these churches that they should launch such undertakings.

The needs of the four Forward Movement Churches are various. Chorlton-cum-Hardy wants a building of some kind as soon as possible, having already secured an eligible plot of land; and, moreover, it aims at the appointment of its own minister without further delay. The Urmston friends are so dreadfully uncomfortably housed in the public hall they now hire, that they feel the need of a building more than of a separate minister; while the friends at Heaton Moor feel the need of a resident minister more than the need of a building at the present moment; although it goes without the saying that such arrangements as these would only be for temporary convenience, and that if growth and development continue in these centres, they must, each of them, eventually have both building and minister for their own exclusive work. The case of Bradford is somewhat unique. The expectation of Bradford being self-supporting is remote, to say the least of it; and yet there is splendid work being done there, while its possibilities are practically unlimited. Already there is an average attendance of about 230 scholars in the Sunday-school, and the growing work demands the entire energies of a minister. The hired building in which the work is at present being done is unsuitable, and the need for a new building, specially erected in view of the circumstances of the case, is very pressing. I cannot say what will be done in connection with all these cases, and it would not be fair of me to try to anticipate the conclusions at which the special committee is likely to arrive; but it can, at any rate, be seen that we have got our hands full of work which demands immediate attention.

Our Superintendent Missionary, the Rev. Dendy Agate, has accepted the unanimous invitation of the Altrincham congregation to become its minister; and he will take up his residence there as soon as the Association can release him from his present duties. Mr. Agate has worked most energetically on behalf of the Forward Movement Churches during the past four years, and their present condition is largely due to his able counsel and active oversight. We are all sorry to lose Mr. Agate's services, though fortunately he will still remain in the district as the Altrincham minister, and therefore a member of committee, so that his valuable experience will still be at our disposal. This change is, when looked at aright, a little bit of good fortune both for Mr. Agate and the Association. After four years of downright hard work and infinite anxiety, Mr. Agate is deserving of a settled

ministry, and we all trust his appointment at Altrincham will prove permanent and happy; and it so happens that it really is a good thing for the Association to have its hands perfectly free just at present, when at least three ministers will be needed to get through the increased and re-arranged work. It is a serious step for the Association to take, and will strain its resources to the utmost; but it is a step absolutely forced upon it by the exigencies of the case. The Rev. W. H. Burgess, Assistant Missionary, is also terminating his engagement, being desirous of taking up definite ministerial work with a settled congregation. He also has served us well, and he has the satisfaction of knowing that we recognise and appreciate his energy and zeal. From all these foregoing remarks it may be gathered that I shall have additional news of an interesting character to communicate at some date in the near future.

Still, we have our drawbacks and difficulties and discouragements in this district as elsewhere. All our churches are not equally prosperous. All have not the same opportunities of environment. We have our city churches, from which the population has removed, or is gradually removing. *Cross-street Chapel*, for instance, which was once looked upon by the rest as a sort of cathedral, is almost deserted. There it stands, in the midst of shops and offices and warehouses, with no residential population anywhere near it. This is inevitable; and it is no use kicking against the pricks. By-the-bye, a very considerable additional endowment has come to the trustees of *Cross-street Chapel*, in the shape of a handsome payment, by the Manchester Corporation, for a strip of the graveyard for street improvement, and for a right of light. *Strangeways* is, at the present time, without a settled minister; and it also has, for some while, suffered from the removal of the population into the suburbs. The probability, however, is that in the near future the present building will be sold and a new one erected in the midst of a larger and more appropriate population,—*Strangeways* being now largely a Jewish quarter. *Pendleton* is another place suffering considerably from removals. In fact, it is just now in a rather bad way, and its heavy and continuous losses during the past few years have been very discouraging. The immediate vicinity has so changed that the prosperous old times seem gone for ever. Still, it remains to be seen whether it can be made a suitable means of recruiting from the ranks of the humbler folk inhabiting the neighbourhood, or whether it must go spark out, because it cannot maintain its former respectability of character. I think it will rise to the full height of its responsibilities. The character of the neighbourhood in which *Upper Brook-street Free Church* is situated is also much changed; the population from which its old congregation was drawn has removed further and further away. However, there remains a band of grand workers there, under the leadership of the Rev. Charles Peach, whose well-known sympathies with the poorer section of the community should be a sufficient guarantee that popular methods will be adopted for attracting the residents who remain. This has always been one of the healthiest and strongest of our Manchester churches. *Oldham-road Church* seems to be in low water just now. Some years ago the railway works were removed from its vicinity to Horwich, and consequently it lost many

of its most active members. Since then the neighbourhood has gradually undergone a change, and the struggle to maintain the strength of the church has been very great. At present it is without a minister; but when it is once again settled, it is hoped that it will attain to its former success, until it sways its old influence over the lives of the population surrounding it.

Of the suburban and district churches, other than those previously named, *Moston*, *Moss Side*, *Oldham*, *Gorton*, *Dob-lane*, *Sale*, and *Altringham*, are all flourishing and growing numerically; while *Longsight* and *Platt*, though exhibiting no special signs of growth just now, have ample promise within them. *Middleton* made its great effort, and erected itself a beautiful home during the last few years, and at present it is as if it were taking a bit of rest, perhaps to gather strength for some new effort.

I am not likely to be misunderstood in these remarks of mine. It is no impression of failure and despair that I wish to convey. On the whole, Manchester Unitarianism is stronger and healthier and more active than it has ever been before; and even the churches of which I have spoken a little depressingly cannot be in a very bad state when it is borne in mind that they nearly all did their share in raising this sum of £9000 and more, which we are about to spend for the advancement and strengthening of our common cause.

CHARLES ROPER.

## NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

**Christmas and New Year's Parties.**—We have received a number of reports of successful parties, which it will be necessary somewhat to curtail, and for convenience they are here grouped together:—

**Blackpool Lay Church.**—At the annual Christmas party in the Masonic Hall, South Shore, there was a good attendance of members and friends. After tea a very successful programme was given, consisting of glees and songs and instrumental music, and during the evening a minstrel troupe gave a very good and enjoyable performance. Mr. John M. Taylor was the chairman.

**Bradford.**—At the annual Sunday-school tea party, last Saturday, a musical cantata was performed, in which a number of the scholars took part. The Rev. E. Ceredig Jones, who presided, spoke highly of the efficiency of the teaching staff, and also of the superior quality of the scholars. The minister's class and Young People's Guild were doing much good, as they were the means of creating in the members a taste for the best thought and literature. Mr. R. W. Silson distributed prizes to a number of scholars for good attendance, and short addresses were delivered by Miss Hudson and Messrs. H. Kiddle, J. H. Brook, H. Garnett, and Gathorne Hargreaves.

**Cairncastle.**—A Christmas tea party to the Sunday scholars in connection with the Old Meeting House, and to the children of the day school, under the management of the Rev. F. Thomas, was given on Thursday evening, Dec. 30. The Presbyterian minister, the Rev. S. B. Clarke, addressed the audience in a happy speech, which was followed by the distribution of prizes, given by Mr. Currell, for good attendance at the day school, as well as a number of prizes awarded for excellence in reading and recitation, contributed by the Rev. Thomas Hunter of Sidmouth.

**Cheltenham.**—At the annual Sunday-school treat the prizes were distributed by the Rev. J. Warschauer. At the close of the meeting, Mr. C. Lane, on behalf of the congregation, choir, and teachers, presented Miss Annie Fisher with a beautiful silver coffee service (furnished by Messrs. Furber and Son), on the occasion of her forthcoming marriage to Mr. Warschauer.

**Cirencester.**—At this party there was a Christmas Tree, greatly enjoyed by the children.

**Dewsbury.**—At the New Year's party a programme of music and recitations was followed by

the distribution of twenty-three good attendance prizes, kindly presented by Miss Howe, the daughter of a former minister.

**Dover.**—On Wednesday evening, Jan. 5, Mr. and Mrs. G. and Mr. and Mrs. E. Chitty held a soirée at the Rooms, Priory Hill, for a New Year's meeting of the friends of Adrian-street Church. The proceedings were characterised by a thoroughly social spirit, and the attendance was very good.

**Highgate.**—The Sunday-school party of nearly 300 children, teachers and friends, was greatly enjoyed. Ten of the children did not miss one attendance last year.

**Leigh (Lancs.).**—The scholars' New Year's party was held in the new schoolroom, and was very well attended. The Chairman—an old friend of the Leigh church—opened the meeting in a short, cheery speech, congratulating the meeting that the Leigh church now possessed a commodious Sunday-school. He trusted that that meeting was the first of a long series to be held in that room for many years to come, and that the schoolroom would be a centre of intellectual, moral, and spiritual interest in the neighbourhood. They must begin the new year in a thoroughly kindly spirit, dismissing from their hearts and minds all grudges they had against anyone. Whoever came and joined them must be welcomed in a brotherly spirit. The whole tone of the meeting was hopeful and pleasant, and indicated that the old friends of Leigh are determined that the church and school are going to be centres of influence in the town.

**London: Blackfriars.**—At the Christmas Band of Hope tea party, prizes and medals for attendance and good conduct were distributed by Mrs. Wood, and a subsequent social meeting was held, to bid farewell to the Rev. Francis and Mrs. Wood. A handsome reading lamp was presented to Mr. and Mrs. Wood, as a slight token of the esteem in which they are held, and with sincere wishes for their future happiness, and warm appreciation of their work at the Mission. Mr. and Mrs. Wood both acknowledged the gift.

**London: Newington Green.**—At the annual Band of Hope tea party and competition, not only eighty-seven members, but a numerous gathering of parents and friends were present. The president, Mr. T. P. Young, gave a short address in the chapel, and distributed prizes for the competition, which had been very satisfactory. The evening closed with a short play, *Beauty and the Beast* prepared under the direction of Miss E. J. Tifford, the superintendent.

**Moretonhampstead.**—The Sunday-school Christmas treat was held on Dec. 30. After tea and games, presents were distributed from a prettily decorated Christmas tree, kindly provided by friends.

**Plymouth.**—At a congregational and scholars' party on Jan. 5, the play of *Cinderella* was performed by some of the elder scholars, who had been trained by Miss Foster, our school secretary. A miscellaneous entertainment followed, consisting of vocal and instrumental music, interspersed with recitations by some of the scholars. Other friends not connected with church or school, also contributed to the enjoyment.

**Pudsey.**—The Christmas party on December 27, was one of the most successful ever held in our school. A very large number sat down to tea, and additions afterwards brought the total up to 380. After tea the prizes for good attendance were distributed by the minister, and recitations and songs were given by some of the scholars. The chief item in the evening's programme was a much appreciated Children's Operetta, entitled *Playmates*, performed by some thirty of the school children, trained by the organist, Mr. F. W. Wilson, and Mrs. Wilson. On the following Friday and Saturday, Dec. 31 and Jan. 1, the ladies of the Sewing Society, aided by the elder scholars, held their annual Sale of Work and Christmas Tree, and realised £20 17s. 6d., the largest sum taken for several years.

**Sunderland.**—At the annual Christmas Sunday-school party, tea was served by Mrs. Rutherford and Mrs. French, and an entertainment of songs and recitations, ending with a Temperance Dialogue, was given by the children. Prizes were then distributed.

**Whitechurch.**—At a social meeting on Wednesday week, after tea, an excellent entertainment was given by members of the congregation, the minister, Rev. W. F. Turland, taking part, and the children giving some action songs. The chair was taken by the Rev. U. V. Herford.

**Belfast: Mountpottinger.**—The Rev. W. J. Davies has just concluded a series of Sunday evening lectures on 'The beliefs of Unitarians.'—The Rev. Richard Lyttle, of Moneyrea, recently paid us a visit and delivered his lecture on his bicycle tour round the northern and western coasts of Ireland.

—The first watch-night service ever held in the church took place on New Year's Eve, and was much appreciated by the congregation.—On Sunday evening, January 2, a special musical service was held.

**Birmingham: Hurst-street Mission.**—The Christmas and New Year season just closed has been an exceptionally busy and exacting one for the staff and voluntary workers connected with this mission. The strictly benevolent part of the work, which began in Christmas week, has included a distribution of home comforts among the sick and deserving poor; a breakfast and Christmas gift for poor children; a dinner and New Year's gift for aged poor men and women; a tea party, Christmas gift, and entertainment for the crippled children of the city; a supper and entertainment for distressed military veterans, and a Cinderella gathering with tea and a New Year's gift for slum children. In addition to this, 380 children have been clothed under the auspices of the Police-aided Association for the clothing of destitute children. In these various benevolent efforts upwards of 1200 poor children and 900 adults have shared. The social programme has included separate gatherings for the Sunday scholars, the adult Sunday morning class, the Sunday-school teachers, the Juvenile Band of Hope, the girls' sewing class, and the congregation. Tea and an appropriate entertainment have formed part of all these gatherings, the children in every case receiving a suitable Christmas or New Year present as well. In the midst of this unusual pressure of philanthropic and social work, the fact that the mission is first and above all a religious institution has not been lost sight of, and special Christmas and New Year services have been held for the congregation, the adult class, and the junior scholars, at all of which the missionary, Mr. W. J. Clarke, has officiated, the chapel being filled on each occasion.

**Bristol: Lewin's Mead Domestic Mission.**

—On Wednesday week the men's fifth annual supper was held in the new Mission buildings, St. James. The Rev. J. Wain presided over a large attendance. Replying to the toast of 'The Mission,' proposed by the Rev. C. D. Badland, the chairman said the idea of this mission was not that it should become a large and unwieldy institution, but consist mainly of a number of classes with a limited membership, so that a true touch of sympathy may exist between missionary and people. Messrs. T. Casling, B. M. Elliot, and F. Browning also responded. The toast of 'Civil and Religious Liberty,' and others, followed.

**London: Bermondsey.**—At the annual Sunday school tea party, on Jan. 4, about 150 scholars and parents were present, and a very pleasant evening was spent, with recitations, presentation of prizes, and a magic lantern entertainment.—On Wednesday, Jan. 12, the first meeting of the present session of the Social Union was held, with Mr. G. Callow in the chair, when Mrs. Mill Carver read a paper on the 'Progress of Women during the Queen's Reign.' The attendance was fair, and the address closely followed by all.

**London: Stepney.**—On Thursday, Jan. 6, the Rev. L. Tavener delivered the third of his series of lectures on 'Leaders of Modern Thought,' taking for his subject Tennyson.—On Sunday evening he preached a sermon founded on the religious message of the pictures of Sir J. E. Millais, now being exhibited at the Royal Academy.

**London: Unity Church, Islington.**—The Literary Society held a conversazione in the schoolroom on Thursday evening, Jan. 6, to open the coming session, and there was a very large attendance. The artistes, who gave their services, were excellent. Songs were contributed by Miss L. Finlon and Mr. G. Fisher. The two elocutionists, Mr. W. Morgan and Miss Mansell-Smith, were exceedingly clever, Miss Smith especially quite carrying the audience away. An enjoyable evening terminated with appropriate speeches from the president and secretary.

**Northumberland and Durham Unitarian Christian Association.**—An interesting presentation was made to the Association on Monday evening, Jan. 10, by Alderman Jos. Baxter Ellis, J.P., on behalf of the subscribers, of a very handsome bicycle, supplied by Messrs. Voucher, Limited, Walsall. The machine is for the use of the Missionary, the Rev. Arthur Harvie, who, in the execution of his duties, has large districts to cover.—Arrangements are being completed for a series of expository lectures, which are to be delivered by Mr. Harvie at Gateshead. A house-to-house distribution of circulars and tracts is being carried out, and the posters, which are already on the walls of the town, are attracting attention.

**Portsmouth.**—The School Board election here has just taken place, and the Progressive policy of all past Boards in Portsmouth has again been secured. The success of this policy has been re-

cently admitted by the Government Inspector, who has stated that during an experience of over twenty-one years he has never come across a better managed group of schools than the Portsmouth Board schools. The strong attack just made by the Moderates of the borough to capture the schools has resulted in their entire defeat, and the Board has now a stronger Progressive majority than it has had for many years. Councillor H. Blessley has again been returned to the Board for the fifth time.

**Sheffield : Upperthorpe.**—At the scholars' party and winter festival, on December 29, over 200 partook of tea, and a large gathering of parents and friends assembled to participate in the evening festivities. The minister (Rev. J. Ellis) distributed prizes to the scholars who had been regular in attendance, and Essex Hall 'Motto Cards' to the younger classes. The entertainment consisted of a cantata, entitled 'The White Garland,' a children's play, *Cinderella*, and a short play from the Christmas number of *Chatterbox*, entitled, *Keziah's Luck*.—On January 5th, the annual treat was given to the aged poor of the neighbourhood. About 150 men and women over sixty years of age sat down to a substantial tea, and, in addition, each received a packet of tea on leaving. Addresses were given during the evening by Mr. Charles Woollen and Rev. J. Ellis. The programme of the previous week was repeated by the children and young people, interspersed with recitations and vocal and instrumental music. A larger number of members of the congregation and friends than usual were present at the entertainment, and all seemed to enjoy themselves thoroughly.

**Trebanos, South Wales.**—On Sunday afternoon, the 9th inst., the Unitarian minister of Gellionen and Graig Trebanos, officiated at the workhouse of the Pontardawe Union. It may be interesting to note that, during recent years, invitations to conduct religious services at the above-named workhouse were presented to all dissenting ministers of the locality, with the exception of the Unitarian minister. This is the first time in the history of this invitation that a similar opportunity was afforded a Unitarian. The Rev. T. J. Jenkins was also entirely deprived of such invitations during last year, and it was not until he petitioned the Guardians that equal rights were granted him.

To CORRESPONDENTS.—Letters received from A. B. M.; J. E.; A. B.; C. W.; E. C. P.; H. E.; E. S. (thanks).

## OUR CALENDAR.

SUNDAY, JANUARY 16.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
Brixton, Unitarian Christian Church, Effra-road 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.  
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.  
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. W. COEPLAN BOWIE.  
Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.  
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.  
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.

Highbury Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS, and 7 P.M., Rev. B. B. NAGARKAR.  
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.  
Kentish Town, Free Christian Church, Clarence-road, 11 A.M., 'A Hard Saying of Jesus,' and 7 P.M., 'Creeds,' Rev. A. FARQUHARSON.  
Kilburn, Quex-road, 11 A.M., Rev. J. E. STRONGE, and 7 P.M., Rev. T. E. M. EDWARDS.  
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.  
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, 'The Teaching of Truths.'  
Mansfield-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.  
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Richmond, Free Church, Ormond-road, 11.15 A.M., 3 P.M. and 7 P.M., Rev. SILAS FARRINGTON.  
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. J. WARSCHAUER, B.A.  
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., L. TAVENER, Evening, 'The Peasant Painter,' J. F. Millet.  
Stock Newton, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.  
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.  
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.  
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.  
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.  
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.  
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.  
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.  
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.  
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.  
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.  
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.  
CANTERBURY, Blackfriars, 11 A.M.  
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.  
EASTBOURNE, Natural History Museum, Lismore-rd. 11 A.M. and 6.30 P.M.  
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS.  
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEL.  
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.  
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. V. D. DAVIS, B.A.  
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. D. DAVIS.  
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN, Evening, 'Unitarianism the Oldest Form of Christianity.'

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.  
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.,  
MANCHESTER, Upper Brook-street Free Church, 10.45 A.M. and 6.30 P.M., Rev. C. PEACH.  
NEWPORT, I.W., Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.  
OXFORD, Manchester College, 11.30 A.M., Rev. DR. DRUMMOND.  
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.  
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.  
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.  
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.  
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.  
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. J. E. CARPENTER, M.A.  
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-rd., 11 A.M., Mr. F. LAWSON DODD, and 6.30 P.M., Mr. ARTHUR RICKETT.  
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.  
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

**ETHICAL RELIGION SOCIETY,** STEINWAY HALL, Portman-square, W.—Jan. 16th, Dr. WASHINGTON SULLIVAN, 'Christ as Ethical Teacher.' 11.15.

## BIRTH.

GARRATT—On January 12, at 64, Worple-road, Wimbledon, the wife of Frederick S. Garratt, of a son.

## MARRIAGES.

ROLLASON—HARRISON—On the 6th inst., at Lodge Road Chapel, West Bromwich, by the Rev. John Harrison, father of the bride, assisted by the Rev. E. W. Lumis, B.A., William Alfred Rollason, of Truro, to Frances Alice Harrison, West Bromwich.

WARSCHAUER—FISHER—On Jan. 8th, at Bayhill Unitarian Church, Cheltenham, by the Rev. Charles Hargrove, M.A., the Rev. J. Warschauer, B.A., to Annie, second daughter of the late T. Fisher, Esq., of Cheltenham.

## DEATHS.

HOLDEN—On the 9th instant, at Ilminster, Mary, wife of the Rev. A. M. Holden, aged 54. Friends will kindly accept this intimation.

SADLER—On the 7th inst., at Albury, Eastbourne, Mary, widow of the Rev. Dr. Sadler, of Rosslyn Mansie, Hampstead, N.W., in the 77th year of her age.

## 'THE INQUIRER' CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid; a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday. Essex Hall, Strand, W.C.

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Further Subscriptions and Donations are earnestly solicited, and will be gratefully acknowledged by either of the Hon. Secretaries.

Hon. Secs. { MARIAN PRITCHARD,  
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## Meetings, etc.

## BRITISH &amp; FOREIGN UNITARIAN ASSOCIATION.

The NEXT MEETING of the COUNCIL will be held at ESSEX HALL, ESSEX STREET, STRAND, LONDON, on TUESDAY, FEBRUARY 1st, 1898. The Chair will be taken by the President, T. GROSVENOR LEE, Esq., at Four o'clock.

Any NOTICE OF MOTION should reach me not later than Saturday, January 22nd.

W. COPELAND BOWIE,  
Secretary.

## Christian Unitarian Mission Work.

## A MEETING

WILL BE HELD  
ON SATURDAY, JANUARY 15TH,  
AT  
5, FURNIVAL STREET, HOLBORN, E.C.,  
AT 7.30 o'CLOCK.

Friends are earnestly invited to attend.

## UNITARIAN HOME MISSIONARY COLLEGE.

CANDIDATES FOR THE SESSION 1898-99 are reminded that their Applications, with Testimonials and Answers to Questions, must reach the Rev. DENDY AGATE, 13, Vincent Avenue, Chorlton-cum-Hardy, Manchester, not later than MONDAY, FEBRUARY 7th.

Forms of Application, and of Questions to be answered, may be obtained from either of the Hon. Secretaries,

DENDY AGATE,  
(Address as above);  
EDWARD TALBOT,  
37, Brown-st, Manchester.

Manchester, January 5th, 1898.

THE

REV. CHARLES HARGROVE, M.A.,  
will Lecture at  
UPPER BROOK STREET FREE CHURCH,  
ON

MONDAY NEXT, JANUARY 17TH.

SUBJECT:—'England and Englishmen in the days of Shakspere.'

Chair taken 8 o'clock. Admission free.

CROSS STREET CHAPEL,  
MANCHESTER.

On SUNDAY, the 23RD, the Rev. STOPFORD A. BROOKE M.A., LL.D., will preach in the Morning. Service at 10.30. An offertory.

HIGHFIELD UNITARIAN CHAPEL,  
IDLE, YORKS.

The Committee are desirous of making Alterations to their School and Chapel Premises, and earnestly appeal to the Unitarian Public for their support. It is intended to build a School Kitchen with Classroom above, the Architect's estimate for which is £120. Also to provide New Seats for the Schoolroom, New Heating Apparatus for the Chapel, Decorating the Interior, and Painting and Pointing the Exterior. The total amount required will reach £300. The Congregation are entirely of the working classes, and quite unable to raise the necessary amount themselves, but have undertaken to raise £50.

The Congregation has been in existence for over 40 years, and, as this is the first Public Appeal, it is hoped that it will meet with a ready response.

Subscriptions will be received by the following and acknowledged in THE INQUIRER:—

REV. W. H. EASTLAKE,  
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## Schools, etc.

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## SESSION 1897-8.

The Lent Term will BEGIN on THURSDAY, JANUARY 20th. Lectures are given in all branches of General and Higher Education. Taken systematically, they form a connected and progressive course, but a single course of Lectures in any subject may be attended.

Students are prepared for all the University of London Examinations in Arts and Science. Classes are held in preparation for the B.A. Honours, 1899; also classes in elementary Greek and Trigonometry for Students who will have matriculated in January, '98.

Special classes in preparation for Matriculation (January, 1899, will be formed on the entry of a sufficient number of names). Six Laboratories are open to Students for Practical Work.

The Art School is open from 10 to 4. Students can reside in the College.

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Cloth, 1s. net; by post, 1s. 2d.

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## THE NEW WORLD.

Vol. 6. No. 24. December, 1897.

CONTENTS:—The Place of Immortality in Religious Belief, by J. Estlin Carpenter; Matthew Arnold and Orthodoxy, by Louise S. Houghton; Reason in Religion, by C. C. Everett; Hexameter in the hands of the Philosophers, by W. C. Lawton; The Tragedy of Renan's Life, by C. M. Bakerwell; 'Animated Moderation' in Social Reform, by Nicholas P. Gilman; The Paganism of the Young, by Frederic Palmer; The Creed of 'Ian Maclaren,' by S. H. Mellone; Babism and the Bab, by J. T. Bixby; Book Reviews, etc.

London:  
PHILIP GREEN, 5, Essex-street, Strand, W.C.

## A NEW CHURCH FOR WOOLWICH.

The Woolwich Unitarian cause was commenced in January, 1894.

From the beginning the Church has steadily progressed, and is now strong enough to warrant the Congregation in seeking for a Church Building of their own.

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Will Unitarian friends kindly help?

(Signed)

L. JENKINS JONES, Minister.

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Collection Highgate Unitarian Chapel	1	12	9

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SCHOOL FOR GIRLS, COOMBE HILL HOUSE, EAST GRINSTEAD  
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The Spring Term BEGINS on TUESDAY, the 18th inst.

## HOME SCHOOL FOR GIRLS, WALTON-CUM-FELIXSTOW, in connection with BESTREBEN HIGH SCHOOL, BRONDESBURY, N.W.

For particulars of either branch, address PRINCIPALS, Bestreben.

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Reference is permitted to T. GROSVENOR LEE, Esq., Clent House, Clent, near Stourbridge; Miss Wood, B.Sc., The Orchard, East Peckham, Kent, and others.

Spring Term BEGINS JANUARY 19TH, 1898.

Printed by HUDSON & CO., 23, Red Lion Street, Holborn, London, W.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex Street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe Lane, E.C. Manchester (Wholesale), JOHN HEYWOOD—Saturday, January 15, 1898.